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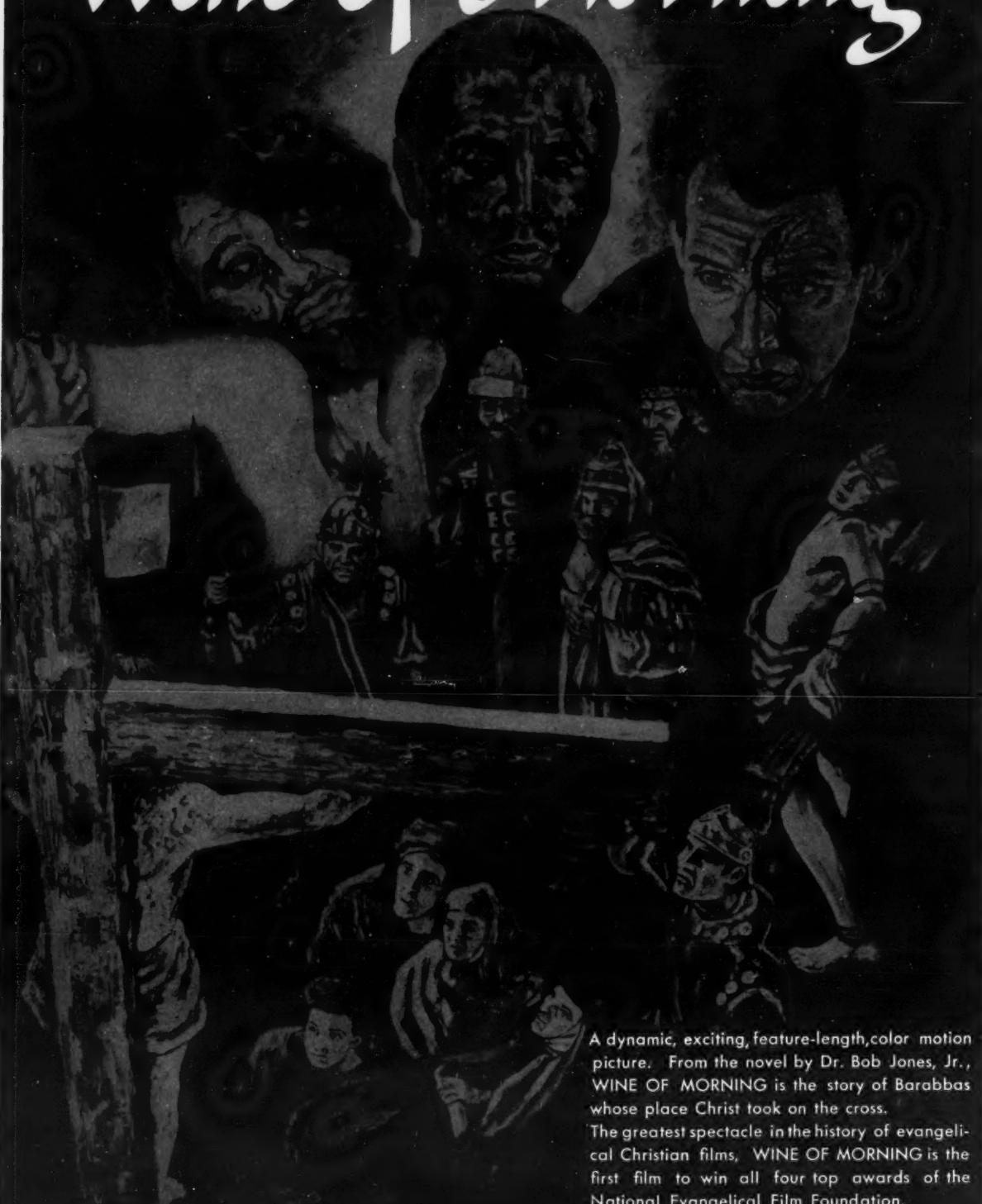
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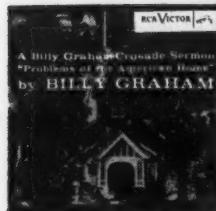
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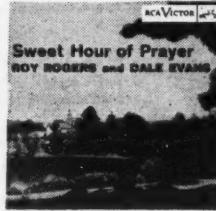
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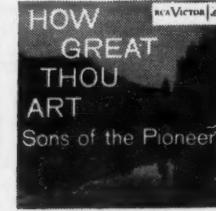
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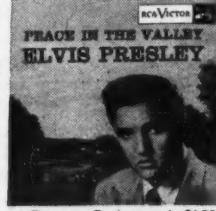
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"I feel so very sad and lonely. I feel as if the whole world has forsaken me. Many times I sink into despair and feel that death would be the best solution for me—but is that right? My dear Christian friends, if there is anything you can do for a lonely, sick and broken-hearted girl, please answer me soon.

Yours respectfully,
CORINA KANTARCLI."

Is that right, that death would be the best solution for Corina? Surely we as Christians cannot give her that answer. Out of love of Christ and love of our neighbor, we ought to open our hearts and hands to this poor girl and let her know that in the mercy of God she is not forsaken. She needs medicine, nourishing food, warm clothing, and a Bible to bring her to the One who is the Friend of the weak and helpless. Whatever you do for Corina and others like her, you will be doing as unto Him. You may help her through the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. H, P. O. Box 423, New York 36, N.Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

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DECEMBER, 1957

Christian Herald

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The Inside Story

The wonder of Christmas in her face, our little cover girl places an angel on her tree. Lawrence Beall Smith's painting has about it the glow of Christmas—soon to brighten homes throughout the world.

Margie McCarty (*The Church and Our Elementary School Children*) is a staffmember of the Methodist Church and the Committee on Children's Work of the National Council of Churches. Her hobbies: training up plants, too, in the way that they should grow, cooking, needlepoint and—working with youngsters in her local church.

Writer for religious youth publications, Isabel Porter Stott (*The Innkeeper's Daughter*) delights in her home on the banks of the Ohio, where only 20 yards

away tugboats go chugging by. When not writing stories, she's kept busy knitting socks to send to seven grandchildren.

Do-it-yourself might be the motto of Rev. James B. Carr (*We're Running Out of Ministers!*). On Sundays he preaches; weekdays he teaches future Christian leaders at Manhattan (Kans.) Bible College. Mrs. Carr teaches there too and—is an ordained minister. They have a daughter studying Christian education; another married to a minister-to-be.

Coming in January: Next in the state series: *Florida's Faith*, reported by David Wesley Soper; the latest on hearing loss and what can be done about it, by Howard A. Carter of the American Medical Association; Roy Pearson's *How to Kill Your Minister*; Howard Rushmore's sure-to-be-talked-about article on why he quit as editor of *Confidential* magazine.

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NO ONE EVER NOTICES HER

Rose Marie is a shy and frail little three-year old American Indian girl. She is shy and timid because she thinks no one ever notices her or cares anything about her. Her father is away for long periods of time job hunting. He can't find any work on the reservation. She is frail because she has to survive as an infant with practically no milk diet. Her home is a shack with a dirt floor without furniture or the barest of comforts. She is hungry most of the time. Yet she is a pretty girl with winsome dimples and deep brown eyes—a wistful child who timidly seems to yearn for a bit of attention. She could be very affectionate and grateful if she knew someone loved her.

Rose Marie, like many other American Indian children, needs to find a friend and be "adopted" through Christian Children's Fund's Indian centers in four states. The cost of such an "adoption" is \$10 a month and the contributor receives the child's name, address, picture and story and can exchange correspondence.

I want to "adopt" an Indian boy girl Please send me my child's name, address, picture and story. I understand I can write to my child.

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Rose Marie's tribe, the Papagos, live in a barren desert country where 50 acres of land is required for one cow. Less than a third of them speak English and 40% of the children are not in school. These "first American" children very definitely need help.

DOCTOR POLING

answers your questions

Dr. Poling confers with Syngman Rhee, the President of South Korea, on his fall trip to the Far East in behalf of the United States Armed Forces.



Germ Warfare

I am getting tired of all this hokum about some unscrupulous nation that might drop an atom bomb. At the same time the Reds were accusing this country of germ warfare, our Congress was appropriating millions for germ warfare research. Not so?

MINNESOTA

G.U.

Surely you see the difference between preparation to meet possible germ attack and the invoking of germ warfare. Surely you make distinction between the defense program of free peoples who desire to avoid extermination or enslavement and the ruthless program of atheistic Communism with its declared purpose to subjugate the world. Surely you know that all of this is not "hokum."

Snuff Chewers

Do you think that it is a sin to chew snuff or is it just a habit?

INDIANA

M.M.B.

Certainly I would hesitate to call all snuff chewers sinners, but, definitely, it is a "dirty habit" and please call me a sinner if I ever start it.

New Baby

I look forward happily, as does my husband, to the coming of our first-born little one but I am afraid. How can I overcome fear?

INDIANA

A.D.

Isaiah the great prophet wrote "I will trust and not be afraid." That is your

answer. And prayer, daily and constant, conquers fear. Even now you are conquering fear.

Aramaic Translation

From the article by Dr. Walter Ferguson in the August, 1957, Christian Herald, I understand that there is to be a new translation of the Bible from Aramaic into English. Is this correct and what is the price?

NEW YORK

R.W.B.

The Holy Bible from Ancient Eastern Manuscripts, by Dr. George Lamsa was published October 15th. A copy may be secured by writing to: Aramaic Bible Society, Room 1004, 21 East 40th St., New York 16, N. Y. The price is \$12.50.

Soap-Box Derby

What do you think of the All-American Soap Box Derby in Akron, Ohio, which is run off on Sunday instead of on a weekday?

OHIO

Anon.

I think that it is a sad mistake to conduct this event on Sunday. The bringing of little boys, many of them across the country, for an event of this character on the "Lord's Day" is regrettable and worse than regrettable. It just should not be.

Adopt a Korean Child?

I would like very much to adopt a Korean child. There are a number of agencies that have appealed to me, and one has sent me literature, but it is

not fully convincing. What would you suggest?

CALIFORNIA

R.E.B.

I have absolute confidence in the Christian Children's Fund and, of course, in our own CHRISTIAN HERALD orphanage program in Korea. From time to time we carry detailed stories of the work. We can guarantee you that any money you may wish to contribute will be properly and fully invested and, of course, you will have the name, and eventually the picture, of the child.

Social Drinking

Is it possible for a young man on a successful climb up the business ladder to abstain completely from drinking? Is he not socially compelled to drink at certain functions?

INDIANA

M.O.M.

I know young men who have climbed high on the business ladder, who continue to be total abstainers, who do not touch liquor, who have the courage of their convictions and who, without making themselves socially offensive, maintain their standards and are respected for doing so.

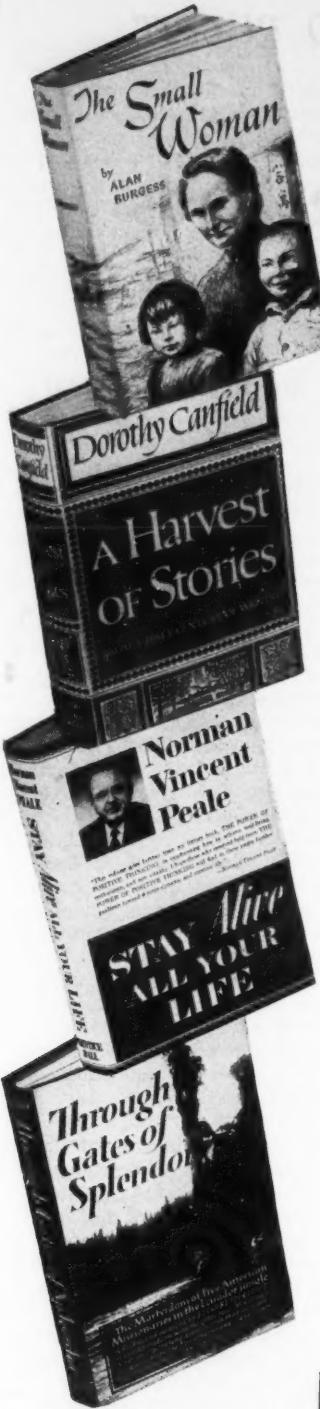
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J.W.V.

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There Were Shepherds In the Field

By ROY L. SMITH

THERE is an ancient tradition which has at least some small support from the scholars, which says that the shepherds who kept watch over their flocks that first Christmas eve were serving under orders from the Temple authorities, and that the sheep they tended were being cared for in anticipation of the day when they would be needed as sacrifices on the altars. If this be true, then they were firstlings—the finest from all the flocks of the land.

The Temple system was a highly organized affair, with an army of 20,000 priests of various grades and ranks serving in one capacity or another. The sacred revenues amounted to many millions of dollars annually, and the sacrificial requirements called for tens of thousands of rams, sheep, and oxen every year. Inasmuch as the ceremonial legislation was extremely strict, all animals destined for the altars were given meticulous care in order that there should be no question as to their "cleanness."

According to the tradition, the shepherds who cared for the sheep were plain and humble men (commonly known as *am-ha-ares*, or "the people of the land") who had been chosen for this responsibility because of their piety and their loyalty to the faith of Israel. If all this be true, then there is something very intriguing about the words, "There were shepherds out in the field, keeping watch over their flock by night." The angels sang their Christmas anthem for the lowliest of all the Temple servants, and the amazing announcement that God had taken on the disguise of a baby was made to the humble and the inconspicuous. In this connection we should be reminded that when the news was broken to Mary that she was to become the

mother of Jesus, she burst into song, singing, "He has put down the mighty from their thrones, and exalted those of low degree." Luke 1:52.

Whether the tradition be true or not, the story of the Judean shepherds who listened to the angels suggests four simple truths which are of the utmost significance for every sentient person at Christmastime.

Throughout the ancient world there was going on what was almost a frantic search for God, and the forums of every great city were crowded with priests and teachers of strange doctrines who asserted that "wisdom" had been revealed to them from God. Modern scholars refer to the ancient cults as "the mystery religions." Though they differed in details, they all agreed on one basic principle: God had His favorites, and bestowed divine wisdom and favor on them according to whim. Jesus brushed all this aside and said, "Blessed are the pure in heart, for they shall see God." And any man can become pure in heart.

THERE was something about the purity of heart of the shepherds which fitted them to receive a revelation from God. The great good news of the birth of the Babe was not broken to Herod in his palace, or to the high priest in his sacerdotal robes. Instead, it was announced to humble men whose minds were free from evil and hearts were open to the good and the pure.

The rich, the powerful, the privileged and the learned were not denied the vision because of their riches, their powers, their privileges, or their learning. Had the king on his throne, the rich man in his counting house, the privileged in his protected position, or the learned among his books been a man pure of heart his channels to God

TEXT: And in that region there were shepherds out in the field, keeping watch over their flock by night.—Luke 2:8

would have been open, and the truth would have come to him.

That basic principle still holds. It is the pure in heart—those who are free of pride, conceit, greed, lust, vanity, envy, malice—who really see God and actually experience Christmas. The shepherds were that kind of men, and the angels came and serenaded them with good news of great joy from heaven.

Not only was it true that the shepherds were men pure of heart, but they were doing their plain duty at the moment the chorusing angels appeared with their heavenly music. They were keeping watch over their flocks by night. There was nothing very glamorous about that, but it did attract God's attention! And anything that can do that is worth studying with great care.

Something of the significance of one of Jesus' great moments is all too often overlooked. At the time of his baptism a voice was heard, saying, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Up to that time he had never preached a sermon, told a parable, or worked a miracle. The only credentials he had to offer were the callouses on his hands, worn there by the handles of the hammers, saws, or adzes he had handled, or the heavy beams he had lifted into place as he had built the houses of Nazareth. He had enjoyed no schooling beyond that offered by the venerable old rabbi at the town synagogue.

There are those who profess to believe that, to have the approval of God, they must indulge in some form of mysticism. They cultivate an air of saintliness, or of detachment from this world.

An elderly man stood one night in the midst of a group of Christian friends, and said, "I have never achieved any fame, I have never been elected to any office in the church, and I have never had much to say in religious meetings, but God knows that no one has ever had to follow me around to do my work over again." And there was the ring of a Christmas carol in his voice as he spoke. The shepherds who were keeping watch over their flocks that first Christmas eve must have been that kind of men, and the angels honored them for their faithfulness.

John Wesley once said to some people who were criticizing his methods, "If thy heart is as my heart, here is my hand." There is something of Christian virtue in the ability to work with whom we do not always agree.

Perhaps we have overlooked the significance of the fact that the angels sang their first Christmas anthem for the benefit of a company of at least

(Continued on page 59)



North American Indian Grandmother



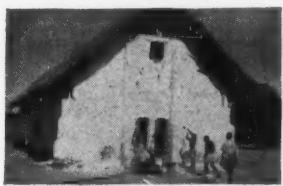
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A Wise Man's foot might stumble;
For Bethlehem is very far
From all except the humble.*

*But he who gets to Bethlehem
Shall hear the oxen lowing;
And, if he humbly kneel with them,
May catch far trumpets blowing.*

Louis F. Benson

Watchman, tell us of the night,
What its signs of promise are.

Traveler, o'er yon mountain's height
See that glory-beaming star!
Watchman, does its beauteous ray
Aught of joy or hope foretell?

Traveler, yes; it brings the day,
Promised day of Israel.

John Bowring

From Alma W. Bissell, Brimfield, Mass.

"REMEMBER"

Selected by RACHEL HARTMAN

*Peace on the earth where warfare never ceases
With men and nations evermore at strife?
How has the world ignored the heavenly voices
In the mad turmoil of this earthly life?*

*But to that chant, above His cradle ringing,
Was the life story of the Christchild set;
No discords marred the harmony unbroken,
And in our lives its echo lingers yet.*

*"My peace I leave Thee" ah, here lies the secret;
"Not as the world gives, give I unto thee."
And though that world be filled with strife and tumult,
Safe hidden in His hidden peace our lives may be.*

Annie Johnson Flint

From Mary E. Bissell, Midland, Mich.



*M*AKE yourself nests of pleasant thoughts, bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us, houses built without hands for our souls to live in.

—John Ruskin

From Mrs. V. Montano, Wilmington, Calif.

Indian Version of 23rd Psalm

*T*HE Great Father above a Shepherd Chief is. I am His and with Him I want not. He throws out to me a rope and the name of the rope is love and He draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied. Sometimes my heart is very weak and falls down but He lifts me up again and draws me into a good road. His name is Wonderful.

Sometimes, it may be very soon, it may be a long, long time, He will draw me into a valley. It is dark there, but I'll be afraid not, for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

Sometimes He makes the love rope into a whip, but afterwards he gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over. What I tell is true, I lie not. These roads that are "away ahead" will stay with me through this life and after; and afterwards I will go to live in the Big Tepee and sit down with the Shepherd Chief forever.

From George Walker, Phoenix, Ariz.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

Will you help me find my daddy?



KATHY's prayers must surely be the most piteous the Almighty ever hears: "Please, God, send my daddy home." When evening comes, her small, pathetic face turns toward the door her daddy used to enter, coming home . . . and her little feet wait eagerly to bring her flying into his arms. Kathy has learned not to cry any more when people speak of her father. But each night her pillow is wet with childish tears.

Kathy doesn't know where her father is, but we do. Three months ago he drifted into the Bowery. Here he has become a familiar figure. His home has been the cold, windswept street, his bed an unwelcome doorway. His pride has vanished, and with it self-respect. He has no money, no friends, no future. But he still has his love for his family.

And that is why he can be helped. Yes, he can be made well and strong and returned to his family and society. He wants to be saved. He is not just another bum. Drink has ravaged him, yet not destroyed his soul. All he needs is help, love and sympathy.

Here at the Bowery Mission we are waiting for him to come to us. Here he will be taken in by loving hands, be fed and bathed and clothed and given a warm bed. He will be given the medical care he will need during the difficult days ahead. Most important, his heart will be rekindled with the faith and hope in Jesus that will sustain him now and later.

One day, Kathy's father will hold up his head as high as any man. He will have a job; he will take care of his family. Yet this miracle cannot come true without your help. Jesus, who has heard the prayers of little Kathy, wants to use you as His instrument for setting her father free. Your dollars make the healing work of the Mission possible; your dollars will help bring Kathy's father home again.

Will you help Kathy find her daddy? Send your contribution to the Bowery Mission today!

\$50 will provide Christmas dinners for 60 homeless and desolate men
\$30 will furnish beds for them on Christmas night
\$10 gives medical aid to five sick men
\$5 will buy a man's food for a full week

BOWERY MISSION AND YOUNG MEN'S HOME
Business Office, 27 East 39th Street, Room 755
New York 16, N. Y.

Yes, I am happy and proud to contribute to the courageous work of the Bowery Mission. I enclose my gift of \$.....

(Note: The Bowery Mission is a non-profit organization. Your contribution is deductible on your income tax return.)

Name.....

Address.....

City..... Zone..... State.....

Gabriel Courier Interprets the News

■ at home

SPUTNIK (Spoot' nick, from Russ., *Iskustvennyi Sputnik Zemli*, tr. Artificial Fellow Traveler Around the Earth).

Like it or not, there's a new word in the world vocabulary—and it's a Russian word. The U. S. will eventually launch its Vanguard (someone has called it Offguard), but when it streaks into space, it will be simply another variety of the genus Sputnik. That's the penalty for being late. If it were the only penalty, we could all join wholeheartedly, albeit sheepishly, in backslapping Soviet scientist Blag-anravov and his associates.

But there's a bigger penalty. When the uncommitted nations of the world (and they hold the balance of power between Communism and freedom) ponder if they should cast their lot with the Russians, who, after all, are turning out to be pretty smart cookies, what do we tell them? Stay with us a few more months, and we'll come up with a Sputnik, too! And when the unprotected nations looking to us for their safety ask how we propose to give them an effective roof from missiles carrying warheads instead of space satellites, what do we offer them—a Congressional investigation?

Sputnik has done this for us (and it's an invaluable service that the Russians, if they had played it smart, would not have let happen): it has made the U. S. realize that we can't expect to win simply because we're the U. S. We know now, or ought to know, that we can win at the game of Sputnik-tossing or even at the grim game of survival only by being worthy of winning.

HEAVEN: Whatever the man-made satellite means, it certainly doesn't mean what Komsomol, Communist youth league, blandly adduced. Said they: the satellite "proves how wrong were all religious organizations and beliefs in speaking of heaven. We materialists create our own heaven and fill it with our own moons and stars."

Behold the ant, rolling his grain of sand, belittling Mt. Everest!

One had only to look at the newspaper photograph of the satellite, a slender streak of white against a backdrop of a million stars, to see that 184 pounds of human achievement, vastly important to the planet earth, is a very small potato in the universe. God, the

Komsomol to the contrary, is still in His heaven, though by no means all's right with the world!

COMING: Baby moons (like baby human beings) aren't, strictly speaking, good for much. But they both grow up. When the artificial moon grows up, what will it do? For one thing, it will make the disarmament dispute over aerial inspection utterly prehistoric. With Sputnik swinging over New York and Washington, not to mention other points from here to Timbuktu, a satellite-mounted television camera with a telephoto lens could practically see what you're having for breakfast. Equipped with a hydrogen-bomb that could be released at will—assuming the bomb could be engineered to make a re-entry into the earth's envelope instead of going into an orbit of its own, and assuming it could pierce the earth's atmosphere without burning up—an unfriendly moon could just about call the political signals anywhere.

The non-military potentials are equally startling. One scientist has estimated that a manned spaceship will be off the ground in six years, and that a trip to the moon is possible within 15 years. Beyond that—the sky's the limit!

Keep in mind that Sputnik or Vanguard, or whatever, is only the first tottering step into space. The Russian moon "stepped" 560 miles. But it's

221,000 miles to the moon. And if you're thinking of reserving a seat on the Mars Express, keep in mind that, at its closest point to the earth, Mars is 35.5 million miles away. And most people presumably would want more than a one-way ticket.

THE QUEEN AND HE: It was coincidence that Queen Elizabeth II was in the United States when Washington was anxiously eying outer space and contemplating the national state of preparedness; the Queen's visit was arranged many months in advance. But when she left Idlewild Airport in her BOAC plane, after a whirlwind round of parading and partying in Canada and the U. S., it was no coincidence that her Prime Minister, Harold Macmillan arrived the same week for consultation with President Eisenhower. Sputnik did it.

Purpose of both visits was the same: to warm up the friendship between America and Britain. The Suez shambles of a year ago had cooled things off on both sides of the Atlantic. The charming, unassuming young Queen proved to be an excellent warmer-upper. Even teeming Manhattan, comparatively unimpressed by things monarchal, turned out en masse to see the Queen (and husband) go by in a borrowed bubble-top limousine. Mr. Macmillan's task was more difficult, though probably easier now than at any time since World War II. He was interested in getting a greater degree of co-operation between London and Washington. U. S. insistence on unilateral secrecy was looking wryly ludicrous. Every 96 minutes an orbiting ball was proving that the U. S. had no secrets (at least in the satellite dept.) that the competition needed to know.



BUSINESS HONORS CHRIST: Forming crosses in tall office buildings during the holiday season is becoming more widespread every year.
Above: Republic National Bank, Dallas, Texas.

RNS

LITTLE ROCK: Whatever the provocation and despite the importance of the principle that was upheld, it was easier to get Federal troops in than to get them out. It is President Eisenhower's avowed policy to leave an opponent a line of retreat. But Governor Faubus was completely surrounded. Where do we go and where does Little Rock go from here? If the Governor remains unyielding, and there is little to indicate that he intends to do otherwise, will the troops stay on? How can the President afford to withdraw them, if it is likely that the disturbance which brought them in the first place will

flare up should they leave? How can Governor Faubus back down, now that he has committed himself? How does it all end?

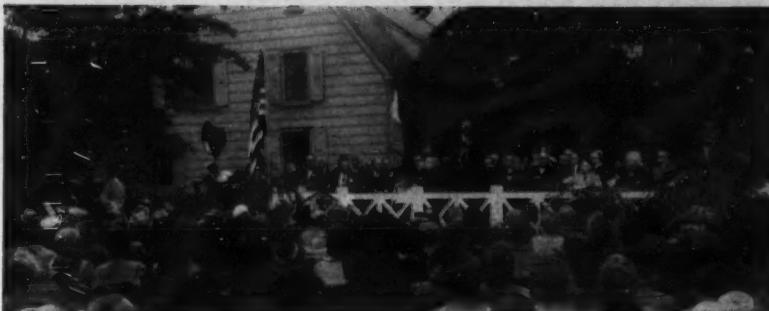
But if a truce could be achieved in Korea, surely it can be achieved within our own nation. If the U. S. and Russia must of necessity live in the same world, surely Americans can live with each other. There are just not enough troops to go around—nor would it be America if there were.

HOFFA: What does it take to discourage a union from electing as president a man whose unsavory connections have been made public knowledge? Apparently nothing can do the job, if the convention is packed. And apparently that's the only kind of convention that would so utterly ignore public opinion. Whether James R. Hoffa gets to hold the job to which the Teamsters Union "elected" him, is a matter for the courts to decide. Thirteen rank-and-file members temporarily blocked his taking over the reins from predecessor Dave Beck. This much is sure: if Hoffa is in, he's out. If he by some hook or crook can take over, the A.F.L.-C.I.O. will have to act—probably expelling the Teamsters. If that happens, it means a new teamsters union, with jurisdictional clashes between old and new, no holds barred. That will be murder—literally. Trucking all over the country would be involved, right down to deliveries at your local grocery store.

If George Meany and Walter Reuther have anything to say about it, Hoffa will get the ax. They don't want to lose 1½ million members and \$800,000 a year in dues. But they know that if corruption ever gets an official wink, labor is done for as a top-drawer force. They're going to be under terrific pressure from their colleagues to turn the December Atlantic City convention into a "Be Kind to Hoffa Week." If you're looking for something to pray about, there it is!

COURIER'S CUES: Democrats and Republicans are so deeply involved in Little Rock, that idea of a third party in 1960 is gaining in the South.... We're disturbed by all the talk of which party's going to "profit" by Little Rock.

Another possible good result of Sputnik: the Joint Chiefs of Staff may realize that Army, Navy and Air Force are not separate and competing world powers, but actually are working for the same country.... Last year, the Federal government, which had to spend \$80 million to keep up the price of cheese, was allowed to spend only \$92 million on its satellite project.... December is the month when the President says we will launch a satellite of



"FLUSHING REMONSTRANCE": Gov. Averell Harriman, N. Y., speaks at dedication of monument given to Bowne House Historical Society, Flushing, N. Y. Gift of Society of Friends of State of New York (Quakers), monument bears text of the Remonstrance and names of signers. It was a statement issued by Flushing inhabitants, 1657, declaring their religious freedom. WIDE WORLD

our own. "Vanguard" goes up Mar. '58.

India is taking a lion census in a forest near Bombay—tourist bait.... Deflation, no longer inflation, is to get headlines; government has plenty of tricks up its sleeves to counteract, if necessary.... Stock Exchange wants margin requirements cut from 70% to 50% to attract more buyers.... You'll notice a couple of changes—sorry to mention it—in your new income-tax form; calls for more detailed information.... Sign of Progress: A New York company is introducing doughnuts with a "dough knob" so you can hold 'em for dainty dunking.... The Federation of Malaya became the 82nd member of the United Nations.

And this month, may you listen long enough to hear the angels sing again, and look long enough to see a star of hope!

■ abroad

TALKING TURKEY: Who has designs on whom? Syria accuses Turkey. Turkey accuses Syria. Russia accuses the U. S. The U. S. accuses Russia. In some of the iciest of cold war talk, Nikita S. Khrushchev and John Foster Dulles warned each other not to interfere in the Middle East. Said Khrushchev: "If war breaks out, we are near Turkey and you are not." Turkey wouldn't last a single day, he boasted. The United States, he charged, was pushing Turkey into war. Said Dulles: if Turkey was attacked, there would be no "sanctuary" for Russia. His theory is that wars start only when aggressors think the other side won't retaliate. He's for giving clear notice of U. S. intentions.

Far from "pushing" Turkey, the U.S. was trying to restrain her. Upset by Soviet arms going to Syria, Turkey had massed troops on her adjoining border. (Mr. Khrushchev pointedly reminded Turkey that it was not wise to leave her Russian frontier completely unguarded.)

The General Assembly of the United Nations voted unanimously with one abstention to look into the crisis. And as long as the whole world was looking on, it was unlikely that Russia would do more than talk. At least, that was the way Mr. Dulles was gauging it.

BACKGROUND: What's all the shouting about in the Middle East? Take it one step at a time. The area is rich in oil (65 per cent of the world's known deposits, providing Western Europe with three-fourths of its oil requirements). It's a "backward" area, therefore receptive to the phony sell of Communism. One way for the Russians to get in is to offer arms and money. Along with both go "advisers," who are there to get, you may be sure, more than a suntan. The Eisenhower Doctrine was our way of competing—help for any Middle Eastern country requesting it and intervention for any victim of "overt armed aggression from any nation controlled by international Communism." In Syria, the Communists gained control of the armed forces, but we had no basis there for acting. Then they went after pro-Western King Hussein of Jordan. The U. S. promptly gave arms to Hussein—which made the Arab world shout, "Look, America is trying to get us to fight each other!" Then attention turned to Turkey, friend of the U. S., NATO anchor, unifying target. Russia beat the drums, "predicting" that Turkey would attack Syria on October 27, threatening to intervene. Egypt's President Nasser, not to be outdone, belatedly sent troops to Syria, parked them near the Syrian-Turkish border. King Saud of Saudi Arabia got mad at Nasser's grandstanding. Jordan was uneasy about the presence of Egyptian troops in Syria.

And Russia, trying to bring some semblance of united hostility out of the disorder, linked Turkey with Israel, sure-fire rouser.

WEST GERMANY: When Yugoslavia's

Tito recognized the government of East Germany, the world waited to see what West German Chancellor Adenauer would do. He had little choice. His Foreign Minister Heinrich von Brentano gave the Yugoslav ambassador his walking papers. Why was it important to West Germany? Because recognition of East Germany is a diplomatic slap in the face, saying in effect that there are really two equally important Germanys and that West German hopes of eventual reunification are fruitless. Dr. Adenauer was willing to put up with dual recognition only from Soviet Russia, feeling that it is important to have a direct line to the Kremlin. West Germany is recognized by 66 countries, East Germany by 11—all Russian satellites (not counting Sputnik!)—plus, now, Yugoslavia. Adenauer's fear is that India and other Afro-Asian nations may follow Tito's example, rolling up diplomatic weight against West Germany.

Why did Tito do it? Why does Tito do anything! Because, first of all, he's a Communist, and East Germany is Communist, and, despite the fact that Tito hates to be bossed by anyone, borsch is thicker than water. This could have been Tito's payoff to somebody for something, or maybe advance payment, for he was slated to visit Moscow not long after—a visit the Zhukov purge caused him to postpone. And there is this indubitable conclusion: Tito leans more to the East than to the West. When the chips are down, it's pretty clear that he'll throw his weight to Russia, unless he happens to be personally piqued at the moment.

FRANCE: Premier Bourges-Maunoury became the 23rd postwar victim of a divided France, and again the nation resumed its search for a government. France's instability has long ceased to be a spectacle and is fast becoming a tragedy. Is France gradually opening itself to eventual Communist domination? Be sure *they* would supply firm government! In the meantime, the hunt went on, and with no reasonable assurance that this would be the last hunt, even this year. Premiership timber is getting scarce! President René Coty is, in fact, just about out of untried candidates, and he had to go back over the already-rans to see if he could find someone willing to go through the ordeal again. When Mr. Robert Schuman, former Premier, Finance Minister, Foreign Minister and leader of the Catholic Popular Republican Movement, gave President Coty an alarming report on the economic and financial condition of France, the President figuratively grabbed his lapels and asked, "Wouldn't you like to try to get together a Cabinet?" Mr. Schuman declined. Said he, "No

government can be formed without a new attempt to conciliate the parties." And between a workable solution for the Algerian problem (with a wide gulf between what the Algerians want and what the homeland wants), and the financial problem (with an equally wide gulf between what the country needs in taxes and sacrifice and what Frenchmen are willing to give), it wasn't going to be easy to conciliate.

GHANA: It may not seem to be an especially important nation in the world, as nations go. But one never knows what the future holds. One can only try to provide the basic conditioning that will give the leaders of the future—perhaps of some mighty United States of Africa of tomorrow—reason to be temperate rather than vindictive. And we are afraid that a Howard Johnson restaurant of Dover, Delaware, threw its weight on the side of the latter.

When a soft-spoken, well-educated Negro walked in with an associate and asked for two glasses of orange juice, they were given orange juice "to go" and told that colored people were not allowed to eat there. It happened that the Negro was K. A. Gbedemah, finance minister of Ghana. But even when he identified himself, that made no difference. Howard Johnson personally telephoned Mr. Gbedemah an apology, explained that he controlled only the food supply of the restaurants. President Eisenhower invited



GREAT-GRANDMOTHER A MISSIONARY: Mrs. J. L. Anthony of Abilene, Texas, 78, arrives in Dallas after spending five months as a volunteer Southern Baptist missionary in Nigeria. RNS

Mr. Gbedemah to breakfast at the White House. These amends, and the indignation of Americans generally, seemed to take care of things. But it's our guess that it will be a long time before this leader of one of the world's newest nations forgets what happened to him in Dover.

■ church news



PIECE OF THE IRON CURTAIN: The Rev. Vernon F. Miller, president, Fresno (Calif.) Council of Churches, holds strand of barbed wire taken from barricades separating West and East Germany. The Church of the Brethren minister obtained the wire during his two-month stay in the divided country as a work camp director. ME

CHRISTIANS (Disciples): Delegates to the annual assembly of the International Convention of Disciples of Christ voted final action on changing their name to the International Convention of Christian Churches (Disciples of Christ). Reason was that locally most Disciple congregations are called Christian Churches. Whether this will clarify the situation for outlanders who don't know the difference between the Church of Christ, Christian Church, Congregational-Christian, Disciples and even Christian Science, remains to be seen. It is significant, however, that until the action of the Disciples (and since the Congregational-Christian churches have theoretically given up their identity) there has been no religious body in the United States officially known simply as the Christian Church—a rather amazing fact, when you stop to think about it.

Disciples, or Christians, also urged churchmen to work for the abolition of the death penalty in their states; asked the U. S. government to take the lead in "all noble efforts" for universal disarmament through the UN (safe enough wording!); suggested that every local church undertake a program

of alcohol education; announced a 10-year advance program starting in 1960; heard two delegates suggest that "Sunday" might better be observed on Thursday night because Sunday has been absorbed by long week-ends and fewer working hours; elected Dr. Granville T. Walker, a Fort Worth, Tex., minister, as president.

JAZZ: Like unto the Sunday-Thursday accommodation is, in this reporter's opinion, the dabbling in jazz going on in certain Anglican congregations. At Our Lady of Mercy, in Manchester, England, so the Associated Press story went, "feet tapped and members of the congregation rocked to the hot rhythm of church music set to jazz tempos." Besides the choir, a trap drummer, two guitarists, a "hot" fiddle player and the church organist knocked out Psalm 150 in foxtrot and the Gloria with a boogie beat. In London, the organ discreetly stayed out of it while the congregation of St. Augustine's in High Gate swung it with a band. In Singapore, worshipers at St. Andrew's sang "Now Thank We All Our God" in a souped-up, syncopated version.

Can't we expect religion and its appurtenances to have some individuality? What's the matter with church music sounding like church music? And why must religion always do the accommodating?

PRAYERS: Two sets of prayer meetings were going on in Little Rock at about the same time. More than 5,000 persons in 84 churches prayed for a peaceful solution to the school integration crisis. Episcopal Bishop Robert R. Brown, leader of the "ministry of reconciliation" movement said, "These men and women gave their own silent witness against violence." Three Presbyterian ministers called for members of their congregations "to refrain from joining any group whose purpose is to defy the nation's laws." About two-thirds of the downtown Little Rock merchants gave their employees time off to attend services.

In Central Baptist Church on the eve of the other prayer meetings, services were held by 600 segregationist "fundamental and conservative Baptists." Pointing out that the 38 participating pastors could not join in the general "modernist" prayers, this group also made clear to God that Governor Faubus was right, the President wrong. One pastor, in prayer, reminded the Almighty that the President "ordered the troops down here, then went back to the golf course as if nothing had happened." Another, praying for the Governor, editorialized: "We feel that he has been raised up for just such an hour, and we thank Thee for his commendable stand in using the Arkansas

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Fever, sore throat, headache, backache, muscular aches and pains—all are characteristics, not only of the common cold, but of highly contagious Asiatic Flu. And at the first indication of any of these symptoms, you should:

- 1 **Get in touch with your doctor**
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- 3 **Drink lots of fruit juice**
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The importance of taking Bayer Aspirin at the first sign of a cold or Asiatic Flu cannot be over-emphasized. Both diseases, if neglected, can cause you serious trouble . . . Asiatic Flu especially . . . for it not only spreads with insidious speed, but can lead to pneumonia.

Bayer Aspirin makes you feel better fast because it relieves aches and pains with astonishing speed and quickly reduces fever as well.

We believe your own doctor or public health official will tell you that Bayer Aspirin brings the relief you need from painful discomforts caused by colds or Asiatic Flu.

Remember—three years of painstaking research confirms that Bayer brings the *fastest relief . . . the fastest, most gentle-to-the-stomach relief you can get.*



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Comes in containers of different colors, so everyone in your family can have his own. Thus it offers greater protection against spread of infection than any other nasal spray!
Coats swollen nasal membranes with a soothing spray that shrinks swelling, relieves nasal congestion.

with Neo-Synephrine®

Sweeps away stuffiness . . . dries up runny nose . . . relieves head cold miseries . . .
Has you breathing freely again—fast!



"Will Santa Claus come this year?"

Little Klaus asks his father this same question every night before bed. What can his father tell him? For it was Klaus' mother who used to do the little things that made Christmas and Santa Claus a bright spot in Klaus' life, in spite of the family's bitter poverty. But last Spring, his mother died and it is all that Klaus' father can do to keep his family barely clothed and fed. *What can his father tell him?*

Klaus is just one . . . one of the hundreds of little children in the free countries of the world who will be lonely little waifs this Christmas. But you can bring the spirit of Christmas into the life of a child like Klaus.

MAKE THIS YOUR BEST CHRISTMAS EVER BY HELPING A CHILD

Christmas is a time for children, for a little Child is the reason for Christmas. Won't you open your heart? A child sponsorship through Save the Children Federation costs just \$10 a month, but it means food, clothing, cash benefits and most important . . . you will be giving a child the warmth of Christmas all year long, for you may correspond with "your" child and the family.

SCF National Sponsors include: Mrs. Dwight D. Eisenhower, Herbert Hoover, Henry R. Luce, Rabbi Edgar F. Magnin, Norman Rockwell, Dr. Ralph W. Sockman.

CH 12-7

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picture.

I want to sponsor a child in Greece . . . Korea . . .
Finland . . . West Germany . . . Italy . . . France . . .
Austria . . . or where the need is greatest . . . Enclosed is \$120 for 1 year . . . \$30 for the first quarter . . . \$10 for the 1st month . . .

I cannot be a sponsor but enclosed is my gift of
\$. . .

Name

Address

City State

CONTRIBUTIONS ARE DEDUCTIBLE FROM INCOME TAX

National Guard to preserve peace in our community, which was preserved until the federal troops moved in to disrupt the peace and order in our city."

All of which looked as if somebody in Little Rock was going to have to get a turndown from God. It wouldn't be the first time God has had to choose between factions.

PREACHERS: The U. S. Office of Education provided figures that confirmed the belief of many that the scarcity of clergymen is increasing. (See "We Are Running Out of Ministers," p. 22.) During the 1955-56 academic year, American colleges and seminaries awarded 4,397 Bachelor of Divinity degrees or the equivalent—a decline of 127 over the previous year. Some 73 fewer master's degrees in theology were given. And only 121 earned doctorates in theology were awarded, as against 144 the year before. In the undergraduate field, 2,893 bachelor degrees were awarded to students with majors in religious education and Bible, compared with 3,189 the previous year. In graduate training in religious education, 193 men and 162 women received master's degrees, against 365 men and 216 women the year before.

You may be interested also to know that the greatest number of doctorates in religion were accounted for by Yale, Columbia and Chicago U.

PUBLIC RELATIONS: The Protestants have finally got around to planning a Chapel at Idlewild Airport in New York. The Roman Catholics have had such a chapel since 1955. Now that Idlewild is having its face lifted, Protestants are making sure, through the Protestant Council of the City of New York, that they, too, have representation, contingent upon local churches raising the money. Cost is estimated to be \$250,000.

In the meantime, details of the Vatican City pavilion at the Brussels International Exposition, to open April 17, have been announced. The exhibit is to be located on 4½ acres, interestingly enough, right next to the United States pavilion. The Vatican exhibit will be built in the form of an ancient city, surrounded by a high triangular wall. There will be a church seating 2,500, three exhibit buildings, a restaurant, an auditorium. Whether world Protestants should go and do likewise is perhaps debatable, and certainly academic now. That the Roman Catholics had the initiative and the money (\$1,500,000) to do it, is a testimony not only to their zeal but to their solvency. (Belgian Protestants are building a modest exhibit.)

CEMETRIES: The problem of burial



This special commemorative postage stamp will be used in the Antipodes beginning December 1. It is issued at request of religious leaders. RNS

space is becoming acute in and about New York City, which means that it is only a matter of time until other areas must re-evaluate also their treatment of the dead. Jews and Catholics are especially hard pressed, since they require ground specifically consecrated to their use. The N. Y. Department of Health points out that almost 7 million persons have died in the city since 1804, when it began keeping records. The toll runs now to about 80,000 a year. Most cemeteries in the city are about 100 years old, and no new cemeteries are permitted by law. Even adjoining counties in some cases already have their allowable quota of cemetery land, and where land is available, the cost is prohibitive.

The hard facts of life (and death) could very likely result eventually in a relaxing of Orthodox Jewish and Roman Catholic restrictions against cremation, not to mention Protestant attitudes.

IN BRIEF: The National Council of Churches is launching a study of ministers' salaries. We volunteer to tell 'em right now — they're too low! . . . The National Methodist Student Conference in December at Lawrence, Kansas, is expected to attract about 3,000 students and counselors . . . The Apocrypha is now available in the RSV . . . Muhlenberg College has gone co-ed in its 110th year . . . Some 100 Minneapolis area clergy had a get-acquainted luncheon with the Mayor and city aldermen . . . The Board of Commissioners of Sumner County, Georgia, passed an ordinance obviously aimed at Koinonia Farm, interracial Christian community, requiring a \$500 annual license fee; and the county attorney filed charges of immorality against the farm, charging that children had been permitted to see hogs farrow their litters. *Brother!*

The State Lutheran Church of Sweden voted 62 to 36 against ordaining women as pastors . . . The Anglican Archbishop of Sydney, Australia, has appealed for more British and Protestant immigrants to that country if "the British and Protestant heritage of Australia" is to be preserved.

Dr. George K. A. Bell, Anglican Bishop of Chichester, England, will retire on January 31.... Station KANS of Wichita, Kansas, as a result of public protest, has dropped its plan to eliminate religious broadcasts.... Some 75,000 churches of seven major Baptist bodies in North America will participate in a six-year Baptist Jubilee Advance starting New Year's Eve, 1958.... Billy Graham has received an invitation to conduct a crusade in Berlin, one of the most strategic spots in Europe.

■ temperance

WHO'S RESPONSIBLE? In Connecticut, the Dram Shop Act allows a citizen injured by an intoxicated person to sue the man who sold the drinks. Mr. and Mrs. Gordon D. Pierce did exactly that, following an automobile accident, and won a \$35,000 jury verdict. The defendant, a beer-seller, took it to the Supreme Court, arguing that the law was unconstitutional. The U. S. Supreme Court decided it was not a Federal question, and so it looks as if the Pierces will get their money.

Maybe more states should have such an Act. If a fellow buys a gun and shoots somebody, the law goes after the gun seller as well as the gun shooter. And where liquor is involved, the loader is as culpable as the loaded.

INFILTRATING: Froedtert Malt Corporation has developed a series of ads on the healthful qualities of malt. The first ad featured malt as an ingredient of baby formulas. Four others gradually worked up to beer. *Saturday Evening Post*, which does not accept the usual liquor ads, took this series. Not to mention an Owens-Illinois ad on beer bottles (filled). That the glass company knew precisely what it was doing, and why, is clear from the two-page ad it ran in *American Brewer* calling attention to how it was aiding brewers with its campaign "helping to sell more beer."

CHAPLAIN: And in Minneapolis, the Lutheran Welfare Society of Minnesota appointed a chaplain who will devote full time to helping alcoholics. He is the Rev. John E. Keller, 33, an American Lutheran minister who has spent the past two years working among alcoholics at the Willmar, Minn., state hospital. He will be available for direct counseling with alcoholics or their families, and will also help pastors who need assistance in dealing with alcoholics in their congregations.... And speaking of alcoholics, three out of every six alcoholics in the San Francisco bay area are women. Six years ago the ratio was one to six.

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Editorially Speaking...

■ THE WORLD COUNCIL OF CHURCHES FLOUNDERS

THREE are ominous signs rising over the horizon of the World Council of Churches. More frequently and seriously the questions are being raised: Is this above all a spiritual unity or is it a growing pressure toward ecclesiastical uniformity? Is the ecumenical movement itself with its holy cause now in danger at the hands of some of its own leaders?

The annual session of the Central Committee of the Council, meeting in New Haven, Connecticut, in midsummer 1957, was highlighted by earnest debates that at times became little short of bitter. In one action taken at New Haven, the Central Committee of the World Council of Churches was split wide open. Dr. Josef L. Hromadka of Czechoslovakia has been a member of this committee since 1954. To say the least, he is a Communist apologist who wears the Stalin peace decorations and who in some of his later public utterances voiced approval of the bloody intervention of Soviet troops to crush the revolt in Hungary. He was re-elected to the Central Committee at the New Haven meeting. But his re-election was due to the fact that the vote in the Committee was a democratically untenable procedure.

The vote as cast was for the *slate of 12* which included Hromadka. The final count under this procedure was 28 for, 7 against, 38 abstentions. We name here the seven: Mrs. Leslie Swain of Craigville, Mass., an American Baptist; the Rev. W. Hubert Porter, New York, substitute for the Rev. Reuben Nelson, general secretary of the American Baptist Convention; Francis Miller, Charlottesville, Va., layman of the Presbyterian Church in the U.S. (Southern), and Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation; Dr. Harold Roberts, principal of Richmond College of London University and president of the World Methodist Council; Archbishop Michael of New York, head of the Greek Archdiocese of North and South America, and Dr. Georges Florovsky of Harvard Divinity School, a priest of the Russian Orthodox Church in America. Our congratulations to these seven, with equal sorrow for the 28 and for the 38. Surely these latter, in following the formula made popular in the United Nations, lacked either conviction or courage and perhaps both.

Hromadka, with 28 votes out of a total of 73, considerably less than one-half, remains on the Central Committee to the dishonor of the World Council of Churches and to the serious hurt of the ecumenical movement. This man had no words of grief for his fellow Christians who died in the bloody Red purge at Budapest. And he did have words of praise for those who slaughtered them. But this greatest ecumenical body refused to name him for what he is and to place him where he belongs.

■ "SUFFER LITTLE CHILDREN . . . FORBID THEM NOT"

OF all the reports and writings on the Little Rock tragedy, pro and con, judicial and unrestrained, the most poignant read by me was a letter of J. B. Rhine, distinguished professor of Duke University, North Carolina. Professor Rhine's letter appeared as a "guest editorial" in *Life* magazine. This letter illustrates the fact that the faith of America is one and that the heart of America is one, that in faith and heart there is among us no East and no West, no North and no South.

Not even the Hungarian massacre of December 1956, nor any recorded scene behind the Curtain shows an adult mob jeering a little girl or venting its fury upon children. In the Far East and throughout Free Asia, I found our friends staring incredulously at pictures of scenes in the streets before Little Rock's Central High School for which an almost infinitesimal percentage of the citizenry of that lovely city were responsible. They could not believe it.

Professor Rhine speaks for an America that, wherever else our division may lie, is united in condemning the obscene rage against children . . .

"The desperate courage of the storming of the Bastille and the riots of Poznan burst spontaneously from the ignition of group emotion. But these children have to walk calmly and coolly out to meet tormenting and humiliating attacks that hurt to the very soul. I cannot recall that there has ever been a more inspiring demonstration of courage by the children of any race, in any age. . . . Salute them and I think others will take heart and go over and stand beside them. It may help us to believe this is the home of the brave, perhaps more than it is the land of the free."

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD



HARRIET ARNOLD

HELP THEM TO LIVE AGAIN

By ELSIE McCORMICK

UNPRECEDENTED numbers of mental hospital patients are streaming back to the world of reality today, thanks to improved methods of treatment. But at least one out of four returns to the hospital, frightened and sometimes lonely beyond imagination—because of the hostility of a society that looks on former mental patients with suspicion or fear.

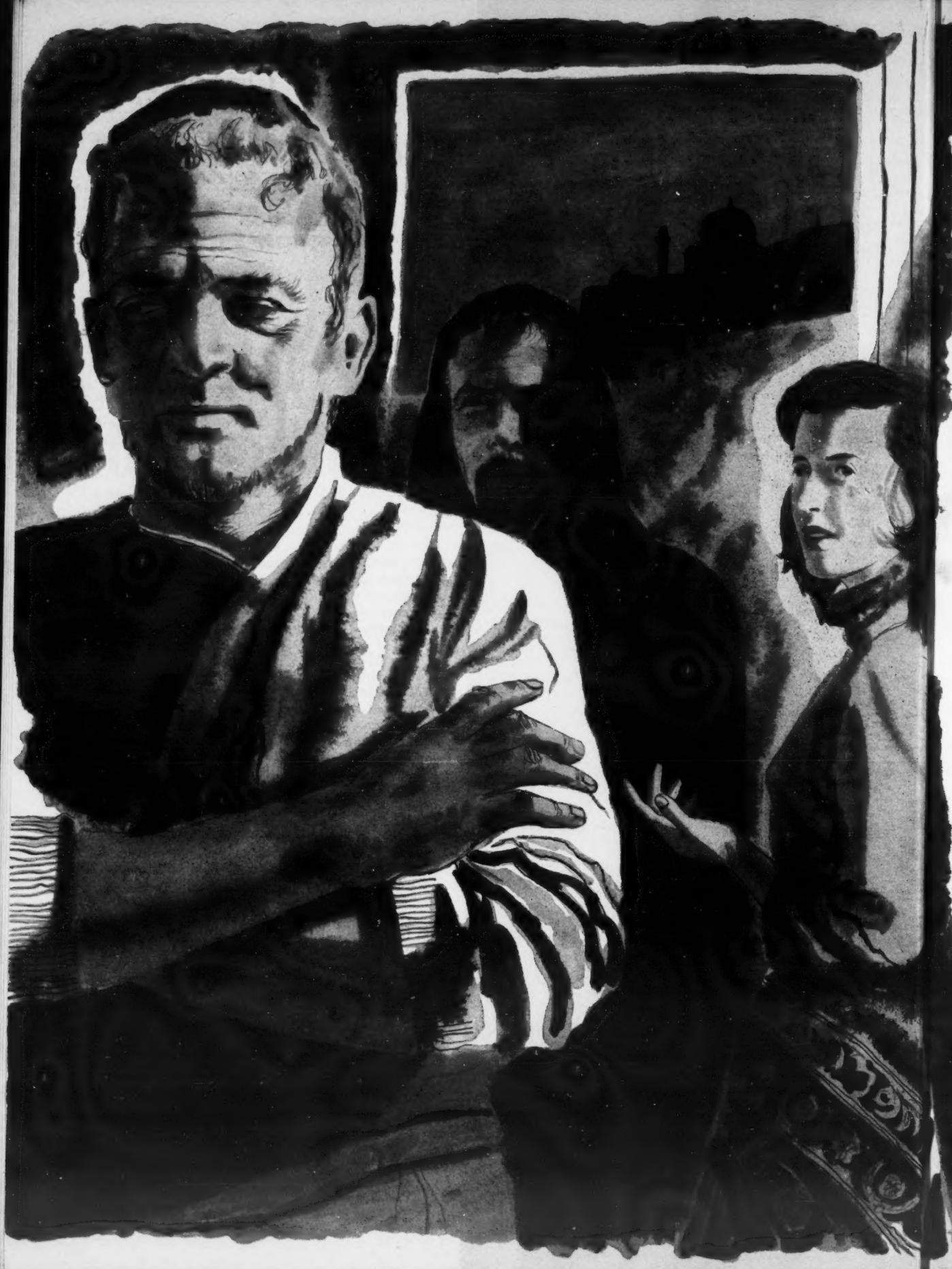
Can't something be done about this situation? This is to report that something is being done.

Scattered across the country are between 20 and 30 organizations designed specifically to help the former mental patient adjust to a community he may have left months, years, or even decades before. This may seem a small start when one considers that 134,702 persons were discharged from our state and county mental hospitals last year, and that thousands more went out on convalescent leave. But the start is significant, and points a way.

One such organization is Fountain House, a unique social club located in a large old brownstone house in New York City. To belong to this club one must have had a severe mental illness and be facing, after release from the hospital, such problems as a difficult home situation, trouble in finding a job, or perhaps rejection by family and friends.

Open every day of the year, Fountain House teems with the activities of its 325 members. One can always find groups playing cards, reading or chatting over coffee in the attractive lounge. One night when I visited, there were about 150 cheerful, normal-looking people attending classes in creative writing, ceramics, typing, dramatics, conversational French, leatherwork, choral singing, photography. As I talked with some of them, I realized the tremendous need that Fountain House fulfills in bridging the difficult gap between release from mental hospital and adjustment to society. At (Continued on page 41)

*What is being done to aid the cured
mental patient to readjust to society*



By ISABEL PORTER STOTT

ILLUSTRATED BY JO POLSENO

The Innkeeper's Daughter

IT WAS a morning fit to set young lovers' hearts singing, in the little town of Bethlehem in Judea. The blossoms in the garden were fresh with dew. The hillside back of the Inn, glowing in the early morning sunlight, had never seemed more inviting to the innkeeper's daughter.

"I go to gather figs for your noonday meal, Father," she called to the innkeeper who was busily working on his accounts in a corner of the great room.

"Away with you!" the father laughed. "I know an excuse when I hear one. Were your mother living, she would smile with me."

"Father, you are good to me!" The girl spoke with love and tenderness. "I shall be spoiled beyond a husband's bearing! But I love you for it." And picking up a basket from the earthen floor, she gathered together in her hands the skirts of her robe and ran with the light footsteps of youth through the garden and up the gentle slope of the hill.

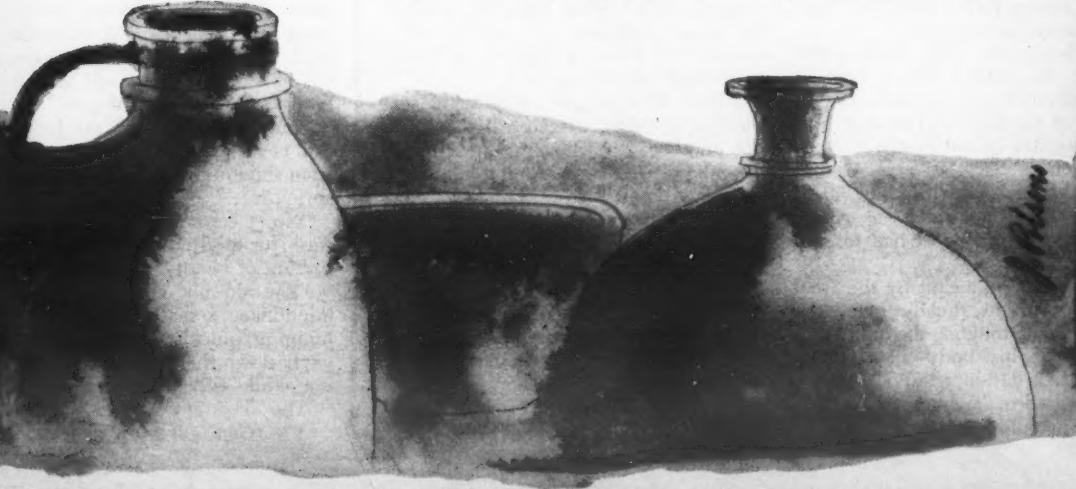
At last, panting from the swift flight, she slowed her pace, drawing in long breaths of the morning air. Then she began gathering the ripe fruit.

The task progressed slowly, for her eyes so often sought the crest of the hill.

At last as she watched with ill-concealed eagerness, the girl saw the head of a sheep appear on the high line of the hill against the sky. Then another, and more—and again more until the green of the grass was hidden by the grazing flock. And then over the hill-crest the shepherd came into view and her heart beat faster.

The shepherd was young and strong. But the touch of his (Continued on next page)

*She had woven the soft, white thing for her first-born, yet
gave it up gladly, for it was needed that night*



The Lizard That Died

By JOYCE HOLLAND

EVERY night when my small son says his prayers he concludes, "... and thank You, God, for my lizard that died." Perhaps this may seem a surprising ending to a prayer, but to me it is a touching and heartwarming little sentence.

When my children were old enough for pets, I began the inevitable accumulation of kittens, puppies, turtles—and a lizard. I hoped that keeping pets would teach my children patience, responsibility, kindness—virtues that would help prepare them for life. I have come to realize, though, that pets can do even more. They can help prepare a child to face the difficult fact of death.

Death, the unknown, so shrouded in mystery and fear, is something from which we instinctively try to shield our children. The morning I found the little lizard lying so small and cold in his box my first impulse was to hide him and tell my child that his lizard had run away to the woods. I even thought about trying to catch another lizard to replace the dead one. The little lizard my son had caught in the woods was the first pet he ever had for his own. He loved it.

While I was trying to decide how to tell him, the problem was taken out of my hands. He had awakened, got up and hurried to see his lizard. Then he came running to his father carrying the little dead creature, crying to have his lizard "fixed."

I could only stand by and try by love and understanding to help my child learn his first hard lesson of life—that there are some things not even the most loving father can "fix," and that can only be accepted.

As we buried the little lizard in the backyard, we talked about how it would become a part of the earth, of our yard, of the trees and flowers, and in that way still be with us.

"But where is the *real* lizard? Where did *he* go?" my little boy asked, puzzled. Already my child was asking a question that mankind has forever asked.

I knew what he meant by the "real lizard"—the bright, beady eyes, the swiftly darting tongue, the miniature perfection of his body—all the live things that he had loved about the lizard. I tried to make him see that the little lizard would live on in his memory

and we could always talk about him and remember him even though he wasn't there to touch. The lizard had had a purpose on earth, as does every living thing. He had been here to catch harmful insects.

As we patted the dirt smoothly over the little grave, my son suddenly smiled and said, "And anyway I *had* my lizard." He had taken a great leap forward in understanding that nothing is ours to keep forever, in being grateful for the privilege of loving and sharing even for a short time.

We have had many pets since the lizard, some of which, I am sorry to say, have also met untimely deaths. I have tried to prepare my children by explaining to them that animals do not as a rule have a very long life span. Since the lizard, we have decided that it is not right to remove a wild animal or insect from his natural habitat. But we have gone right on acquiring and losing other pets.

I AM always puzzled when I hear parents say, "I don't want my children to have a dog because it might be run over and killed and then they would grieve over it." Grief seems to me to be a normal, natural emotion, and I wonder if we have the right to deny our children the experience. We might as well say we never want our children to experience anger, or that we will protect them so that they never know fear or pity or disappointment. Even if we could coddle a child to this extent, we would hopelessly stunt his emotional growth. Each time that we love, our hearts are made a little wider and our souls a little taller. Each time we know sadness, we are a little quicker to know sympathy, a little more ready to love again.

I think that people are never closer than when they attempt to comfort one another. Experiencing the sadness over the death of a pet and giving and receiving comfort from each other can draw a family close together and create a bond of understanding that can become a reservoir of strength and faith when they are called upon to face a truly great loss.

Usually I do not like to replace a pet immediately. I think that to rush right out and buy another pet seems to cheapen the child's emotions.

(Continued on page 35)

hand on hers as he met his betrothed was shy and tender beyond thinking.

"Miriam!" he cried, calling her name as if the sound were sweet upon his tongue. "Miriam, your name is clothed in beauty as are you."

"And when your name, Caleb, is not on my lips, it is ever in my heart. Tell me, did the hours in the fields seem endless last night?"

"No. I looked at the stars as I often do and thought of you. The hours passed quickly. But the night was chill and I wore my cloak. Now I shall spread it upon the ground for you to sit upon."

"This is an old garment I wear about my work," Miriam said as she sank down upon the outspread cloak. "When we are married I shall discard it for a scouring rag."

"Aye!" Caleb's voice was full of pride as he sat on the cloak beside her. "I shall dress you in fine linens!"

"On a shepherd's pay?"

"I shall not always be a shepherd. As many sheep as you can see on this hillside and more shall be mine one day." The young man arose and strutted boastfully.

"It is not fine linen that I wish for, Caleb, only your love and protection."

"That you have already." Impulsively Caleb sat once more beside the girl. "But, see! Already I have saved the price of two ewes!" Untying his goatskin pouch from his leather belt he shook it with vigor that the coins within might sound even more numerous than they were. "When the time comes for buying, I shall bargain only for those that are heavy with young. Then I shall get two for the price of one," he laughed, tying the pouch securely to his belt once more.

"Have you forgotten the report that Caesar Augustus is to require a registration tax of us all, when winter has come?" Miriam asked.

"No, I have not. But before the time the tax is expected, I shall save enough for that also." Caleb patted the pouch to hear the coins clink against each other. "You do not know me if you think I will be caught napping. We shall be married before the new year has had time to grow out of its swaddling clothes, I promise you."

"Then I must be at my loom! You can never guess what I am weaving from the fine wool you gave me in the springtime."

"No, I cannot guess! And I do not care, for anything you weave will be a thing of beauty."

"You do not care! Now for such impudence I shall not tell you!" And jumping quickly to her feet she ran gayly down the hill toward her father's inn while Caleb's eyes followed her.

The days grew into weeks while (Continued on page 61)



Our Christmas is a Family Affair

I BARELY had time to thrust the gift I was wrapping under the bed before the children burst into the room. They were returning from a Christmas shopping trip with their dad, who looked beat but gratified after his "deal."

"Mother, will you help me wrap my presents now?"

"Mother, I can wrap mine all by myself if you will help me with the spelling!"

I could hardly wait to see the result of their annual shopping tour. Each year we give the boys a certain amount of spending money. With this small bonus, and what they have saved from their allowances, they are expected to buy all their gifts. They make their own shopping lists, buying only for those

they choose. And they make their own selections. It is for this reason their father and I look forward to this occasion with such anticipation.

This year Billy, age 9, had chosen more than 20 relatives and friends. He had saved a little to supplement his bonus. Bob, two years younger, had shopped for eighteen people with only \$2. As usual, the selections were most surprising! Especially since Bob had money left over!

The boys chose different rooms and began immediately to wrap their gifts. I scurried from one room to the other in answer to their urgent calls. I barely recovered from the Band-aids Bob had selected to send his grandmother, when I encountered a box of toothpicks for

(Continued on page 68)

By VIRGINIA HARRIS HENDRICKS

ILLUSTRATED BY ISABELLE DAWSON

We Are Running Out of Ministers

MINISTER DEFICIT IN TEN CHURCHES

	No. Congregations	No. Ministers	Minister Deficit
Seventh-Day Adventist	2,880	2,208	672
American Baptist	6,372	5,100	1,272
Southern Baptist	30,797	24,896	5,901
Disciples of Christ	7,982	4,265	3,717
Evangelical United Brethren	4,354	2,574	1,780
United Lutheran	3,050	3,021	29
Methodist	39,845	23,961	15,884
Presbyterian U.S.A.	8,329	6,500	1,829
Episcopal	6,708	4,963	1,745
Roman Catholic	21,121	15,823	5,298

By JAMES B. CARR

THE blunt fact is: we don't have enough preachers to go around. Nor are sufficient numbers in sight in the foreseeable future.

In spite of the fact that church colleges and seminaries have more ministers in training than ever before, most denominations have a growing number of pastorless congregations.

Right now, in America (as of the latest figures shown in the National Council's *Yearbook of American Churches*) there are 308,647 congregations of all religious bodies.

But there are only 235,100 pastors with congregations. (The total number of ordained persons is 349,870, but that number includes retired ministers, chaplains, ordained individuals serving as college professors, YMCA workers, church publishing house personnel and the like.)

The difference between the total number of congregations, and the number of ministers serving as pastors of congregations, is 73,547. Even if allowance is made for those pastors who serve two or three churches as a "pastoral unity," the shortage of preachers at this very moment is serious. Furthermore, many congregations who now share their minister could, with a full-time pastoral care, grow to the point where they would be self-sustaining.

But that is only a part of the problem. Let's look at some other facts.

One is that we're losing preachers constantly. We seem to be unable to recruit fast enough to so much as keep even. We lose some by death, some by retirement (age or disability), some by transfer to larger service (to the denomination as a whole or to the ecumenical church), some to other vocations.

The Disciples of Christ estimate that they are losing each year about 150 *more* ministers than they are graduating from their seminaries. Other church bodies are doing somewhat better or worse. No denomination is doing more than merely replacing present ministers.

A moderately large Presbyterian congregation recently had difficulty finding a minister for their vacant pulpit. The presiding elder bemoaned the fact that all his church or any church could do was to "rob Peter to pay Paul." That is, the only way your church can get a minister is to lure one away from some other congregation. Then that other congregation will have to do the same to some other.

But we need more ministers than just enough to replace the present supply. An ever growing and increasingly mobile population demands new congregations. These, too, will need preachers and other trained leaders.

The Presbyterians are building about 100 new churches a year. The Disciples are now building about 50 per year and hope to step this up to 200

new congregations a year by 1965. Other denominations are increasing the demand for new personnel. Where will be found the preachers for these additional pulpits?

Another factor in the problem is the expanded concept of the ministry. The term "minister" we have applied chiefly to resident pastors of local congregations.

But the term also covers ministers of Christian education, associate pastors, church administrators, and all the varieties of missionary personnel.

Shortages exist in most of these areas as well as in the pastorates. Why are we running out of ministers? Laymen are principally to blame! They have left the entire matter in the hands of the preachers. They have let them do all the recruiting. But the enthusiasm of preachers alone cannot meet the demands. More than one pastor could echo the sentiment sadly expressed by one in a county ministerial meeting: "My people are willing to have the young people of our church go into Christian work, but no one wants his own son to do it."

We didn't defeat Hitler by sending someone else's sons to wage war and we won't build a strong Kingdom of God on earth by proxy, either.

It will take at least four young people from each congregation every ten years to catch up and keep up with the demands for the ministry.

A FORMER Methodist district superintendent stated that during the depression there seemed to be enough ministers, because many circuits were formed in which two, three or four congregations shared one pastor. Only thus could they support a minister. This was true of other denominations also.

So the depression was not a fruitful time for recruitment. When World War II came along, recruitment for the ministry was further hindered. Now we are suffering the results of thirty years of neglect.

Ten years ago the Presbyterian Church (U.S.A.) took a new look at the situation and began to work out a program. They now have a department in the Board of Christian Education whose primary responsibility is recruiting for Christian vocations. Other churches are arranging similar organizations.

At a special meeting in Cleveland, last February, one of the officers of this department said, "The highest per cent of our recruits comes from the homes of our ministers or elders."

If this is typical of other churches, then either the average church member is going to have to dedicate his son to the work, or the ministers and elders must rear larger families!

The Methodists now have a program of recruitment which has *(Continued on next page)*



The "Syskonring" (above) trims the Christmas tree which is later made into a large cross for their church in Portland, Oregon. Pastor Oslund (top right) drapes the cross for Good Friday. Below: The Easter cross.



EASTER STARTS AT CHRISTMAS

A CHRISTMAS TREE, together with the idea of one man and the generosity of another—that's the origin of a brand new tradition in an Oregon church.

"It seems almost wasteful to throw out so much beauty," the Rev. J. Edward Oslund, of Portland's St. James Lutheran parish, thought, before he took down the church Christmas tree two years ago. "If only there were some way to—"

It was then the idea came to him. Why not use this evergreen to symbolize more than just the Nativity?

Assisted by the young adults' group, *Syskonring*, which translated means *Brothers and Sisters*, the tree was untrimmed, carefully stripped of limbs, and cut to make a 14-foot cross.

From New Year's Day, on through Easter, it was left standing beside the altar, a reminder that the cross was the fulfillment of Christmas. For Easter itself the pastor visualized how the cross could be decorated with flowers.

But early spring flowers were likely to be scarce locally, and the cost of enough commercially grown ones would be beyond his budget. The pastor wrote to a Lutheran church in So. California and suggested a "deal."

"Next Christmas," he offered, "we'll send you a supply of our Oregon holly, if you can give us a hand now."

Weeks went by without an answer. Finally it was time to drape the cross in somber black for Good Friday's observance. Pastor Oslund asked the *Syskonring* to stand by, and if necessary to lend their own potted lilies. The day before Easter, carton after huge shipping carton, each stamped **SPECIAL DELIVERY**, was carried into the auditorium. Moments later, more than 2,000 blossoms, air-expressed from the Glendale church, were spilling sun-drenched fragrance and the friendly warmth of a distant parish into the St. James sanctuary.

As each freshly picked bloom was wired in place, the tree-cross became beautiful again.

"The impact on the congregation Easter morning was something to see," is the way Pastor Oslund describes that transformed months-old tree.

That's why, last year and again this year, the congregation asked for the same dramatically told story of a journey that began in Bethlehem twenty centuries ago, and ended at an empty tomb.

—FLORENCE K. PALMER

increased enrollment in their seminaries from 500 to 800 in the past few years. Their goal is to meet their total needs by further enlistments until they have 1,200 in their training schools. To care for these they plan to build two new seminaries, one in Ohio, one in Missouri, to be in operation by 1959.

Most of the churches now have plans for securing additional ministerial leadership. The American Baptists and the Disciples started their program just last year.

For a long time the young people who did go into Christian service were channeled into the work through a summer camp or conference program. This is still one of the most effective tools for finding prospects and directing them into the ministry.

But this method has suffered in recent years because many young people of the age of decision accept summer employment rather than attend church camps.

One survey has indicated that among 477 seminary students, the median age for the decision to enter the ministry was 18½. The decision was reached usually about two years after consideration was first given to it. Youth of this age are now not usually found in church camps. And the younger ones who are there are not ready to make life commitments.

So most denominations now supplement their summer camp program with a two-pronged attack: one directed at juniors and seniors in high school; the other directed at students in college.

Area conferences or rallies have been held which bring together the young people, their local church leaders and denominational experts on Christian vocations. Several churches are using this approach but there are no statistics available to determine the effectiveness of the procedure for recruitment.

The Disciples of Christ launched a comprehensive experiment in November, in California. Each congregation will have a committee on recruitment to advise with local youth. There will be state conferences of these committees and the young people, dealing with problems of Christian vocations. Young persons who show interest in commitment will be aided in evaluating their capacities in relation to the challenges of the ministry through psychometric testing. Trained counselors will advise with each young person individually. Records will be kept of all activities of each person involved and a system will be devised to keep track of each recruit from the point of his initial interest until he has completed seminary.

If this plan works, it will certainly be extended to other areas and to other denominations. (Continued page 66)

How Sara Perkins Fought the BRAINWASHERS

By WAINWRIGHT EVANS

SARA E. Perkins, R.N., back in this country after 29 years in China as a medical missionary for the Presbyterian Church, U.S.A., spent 4½ years in a Chinese Communist prison.

Now, in the interludes of lecturing, she lives in Charleston, S. C.

To talk with Miss Perkins, you lie in wait and catch her on the wing. This time, when caught up with, she was stopping at New York's Kennedy House, for transient Presbyterian missionaries.

Miss Perkins, who had been shopping, arrived in the lobby with an armful of bundles. She is blue-eyed, gray-haired, sixtyish, and moves about on springs, as if something were keeping her young. What that something is, it doesn't take you long to guess. Miss Perkins is a first-rate rebuke to people who try to live by a wobbly faith. Hers doesn't wobble one bit.

"Being in prison doesn't seem to have done you any particular damage, Miss Perkins," I observed, as we settled down for our talk.

"I wouldn't recommend it for a vacation," she said drily. "But for all that, I wouldn't have missed it for anything. Not that it wasn't pretty awful to go through with," she added after a pause. "Getting locked up by Reds who claim you're a spy, and that you despise the Chinese anyway and ought to be shot and probably will be if you don't sign a confession of your crimes—it couldn't be other than a terrific ordeal. But because of that very fact, it became the greatest spiritual experience of my life."

I asked her, if she would, to tell especially of that spiritual side of her prison experience.

"You don't have to ask me that," she replied, "for I have no desire to speak of anything else, except, of course as I must, to give point to my belief that God is indeed our refuge and strength, a very *present help* in trouble.

"There is nothing like a Communist to make one sure of that promise and that it is always kept and never broken. I can also recommend a Communist prison to anyone who wants to observe at first hand the difference between Christianity as a way of life and Communism as it is there revealed in its true colors."

So she began the story, and from this point on it is *her* story:

ON THE ONE HAND, there is Christ, the living Christ, who said, "I am the way, the truth and the life," the Christ who never lets you down, and who keeps His promises! And on the (Continued on page 56)



This peppery medical missionary put on the whole armor of God, fought and conquered her tormentors

John T. Howell



The Horseweed Christmas Tree

By NELLIE SNYDER YOST

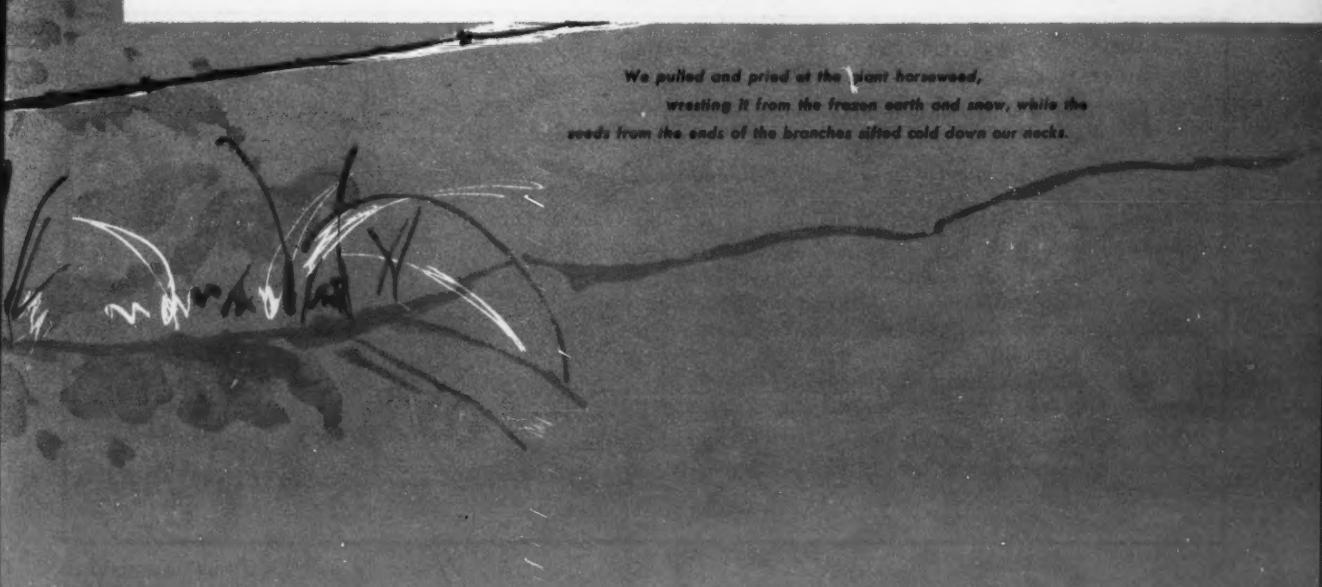
THE more of oneself one puts into Christmas the more meaning it has. Money isn't necessary. The best Christmas I ever had cost almost nothing at all. That was in 1911 when our Christmas "tree" was a big weed.

The year before when my brother was 4 and I was 5, we had our first Christmas tree, a little dead cottonwood sapling that Mom had cut down and decorated with paper chains and strings of popcorn. With the coming of another winter and its deeping snows, my brother and I remembered that little Christmas tree. But when we asked Mom if we could have a tree this Christmas too, she had to tell us we couldn't, for she had no idea where we could get another tree.

In those days, in the Nebraska sandhills, living trees were scarce and highly valued. No one cut them down, not even for Christmas trees. The only tree within miles of our ranch was a single hardy young cottonwood growing in our yard, lone survivor of hundreds of plantings my parents had set out around the house. (Continued on next page)

ILLUSTRATED BY JOHN FERNIE

*We pulled and pried at the plant horseweed,
wresting it from the frozen earth and snow, while the
seeds from the ends of the branches sifted cold down our necks.*



But my brother and I didn't give up. To us, a Christmas tree for Christmas had become vital. Somehow, somewhere, there would be one.

In late November several stormy days kept everyone but Dad indoors. When the weather cleared and the noonday sun had warmed the air a little, my brother and I, well bundled in coats, caps, overshoes and mittens, took to the outdoors again. With our old dog Towser, we frolicked across the yard to play on the new drifts piled against the old sod house where we had lived when I was a baby. When we tired of that we ran up and down for a while on the great drift that had all but buried the little dug-out chicken house. Then we went on to play on the long drift that curled over the top of the squat little packed-hay horse stable. In most places the fresh snow had crusted hard enough to bear our weight, but now and then we broke through and sank to our knees in the powdery stuff, which sifted in around the tops of our overshoes and melted against our legs.

Toward the end of the short afternoon we came up against the fence at the foot of the garden. And there, where they had escaped Mom's busy hoe, a straggly line of bushy horseweeds, bleached white by the winter's frosts, rustled in the chilly wind. One weed, all of six feet tall and exceedingly well-shaped, stood out from the others. Right away we knew that we had found our Christmas tree. It was as if it had grown out of the prairie just for us.

We pulled and pried and panted, wresting the big weed from the frozen earth and snow while scratchy seeds from the tufted ends of its branches sifted down our necks. The sun was touching the western rim of our lonely valley and blue shadows stretched

long on the rippled snow when at last we dragged the magnificent horseweed into the old soddy. We propped it against the wall, among a clutter of tools and miscellaneous ranch supplies, then ran to tell Mom that we had found a Christmas tree after all.

Mom wasn't as pleased as we had thought she would be. Instead, she scolded worriedly as she stripped off our soaked cloth-topped overshoes, shoes, and long black stockings. Living so many miles from a doctor, or even a telephone, Mom had dwelt in winter-long fear of pneumonia ever since my brother had almost died of it, the winter before he was two. So now, until supper was ready, she made us sit with our feet on the open oven door of the kitchen range to dry out the legs of our long winter underwear.

BUT nothing came of our wet feet, and the next day we were ready to begin making paper chains for our Christmas tree. Of course, the first thing we had to have was colored paper, a commodity not usually found in any quantity on an isolated ranch. But Mom, always resourceful, had just the thing—the thick sheaf of pink invoice sheets from the last Montgomery Ward order.

During most of my childhood the Montgomery Ward freight order, like the Fourth of July picnic, or the bag of asafetida hung around our necks in winter, was an established institution at our house. Along about August Mom and Dad made out the order. The catalogs of that period listed practically all the essentials of life including groceries; the annual order comprised a year's supply of everything needed to run a ranch and provide for the needs of a growing family.

By the latter part of each September the order had been laid down at

our nearest shipping point, thirty-six miles away, and Dad had begun hauling it home over the sandy trails. It took half a dozen three-day trips with the big wagon and a four-horse team to get everything out to the ranch. As the boxes and crates came off each load, Mom checked their contents against the dozens of invoice sheets that came with the order, making sure that nothing had been left out or lost. When the order was all checked she laid the invoices away, just in case she might need to refer to them later on.

So now Mom gave us the pink sheets and settled us on the kitchen floor with scissors and a dish of flour paste. When the kitchen began to grow dim with the early winter dusk we asked Mom where to put our little heap of pretty paper chains. In our small house, that was something of a problem, but Mom solved it by suggesting the bathtub. The big four-legged tin tub was the only piece of furniture in our little bathroom but, since we had no way of heating the room, the tub was never used in winter. The chains would be quite undisturbed there until Christmas.

As the brief winter days passed our anticipation grew, fast outstripping the slowly growing pile of paper garlands in the bathtub. Then, to our sorrow, the pink paper ran out before the yardage in the tub had reached a length equal to the requirements of our big horseweed. There wasn't another scrap of paper on the place so there was nothing we could do about it—until the day, about a week before Christmas, when Dad saddled Silver and rode down to old Bright post office, twelve miles away. We hadn't had the mail for many weeks and it was a bulging flour sack that he emptied onto the kitchen table that eve-

(Continued on page 68)

*WHAT is Christmas? Who can tell what it is that starts
All the hidden springs of joy running in our hearts?*

*Christmas is an angel choir, a stable small and bare,
A Baby in a manger and shepherds kneeling there.*
*Christmas is the Wise Men who travel from afar
Seeking for a baby King and guided by a Star.*
*Christmas is a steeple tall where great bells chime,
Calling us to Peace on Earth, a glad, forgiving time.*
Christmas is a carol sweet by happy voices sung;
Christmas is a green tree with lights and spangles hung.
*Christmas is a window with candle light aglow,
Gay with holly berries, red and white of mistletoe;*
But on the homes where children are, a benediction lies;
Christmas is a little child with wonder in his eyes.

—George L. Whitlock



MARY MARGARET McBRIDE

tells how to make friends

One of America's most

beloved radio and TV

personalities reveals

some "trade secrets"—

how she gets to the mind

and heart of her guests

AS I GET older, I need to keep a careful check on myself for there is a dreadful danger that if I don't take every precaution, I shall soon become an inveterate advice-giver. For some time now, with the least provocation or even with none, I find myself bursting into admonition, warning, counsel of all sorts.

In my own defense, I must say that for twenty-odd years (ever since I began making my living as a radio broadcaster) many people with an exaggerated idea of my knowledge and experience have been asking questions about what to do when. I used to seek aid from an authority about what to say before I answered. But lately, for no reason, I seem to be getting the idea that I'm the one who knows. Luckily, the advice that is most often sought from me is about the one subject with which I feel just a little competent to deal—how to make friends or at least how to become a sympathetic listener, which is about the same thing in the end.

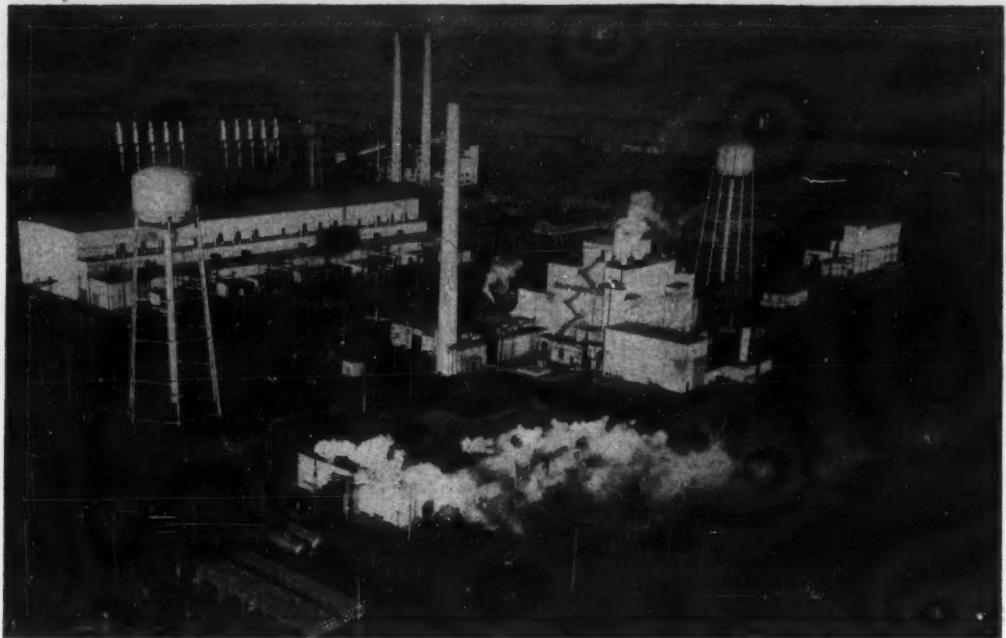
Though nobody ever quite believes me when I say it, I am one of the most timid souls alive. As a cub newspaper reporter, I used to walk three times around the block before daring to venture inside a house to try to get my interview. Even when I had been assured that my "assignment" was anxious to talk, I invariably had the notion that he would resent my intrusion.

Then came radio and a way of life for me that for years included at least one interview a day. Often I never met my intended guest until five minutes before time to go on the air. Simply to survive, I had to find some way to put not only my guest but myself at ease quickly. That need taught me something I now firmly believe: to make a friend, it is only necessary to act friendly *and mean it.*

To do that you have to be honestly more interested in others than you are in yourself. I suppose if anyone wanted to be captious, he might say that in my case, this interest was slightly tinged with commercialism. Insofar as this was my job, that is true, but the feeling I had was genuine and it really did work wonders sometimes.

It was hard labor—I can't say it wasn't.

(Continued on page 55)



A Hanford Works production unit where plutonium is produced by the transmutation of uranium.

ATOMIC TOWN



The Rev. Homer Goddard greets worshipers after Sunday services at Presbyterian-sponsored West Side Church.

Some of the churchgoers of this new town are practicing it. There are few sectarian labels in Richland.

THIRTEEN years ago the U. S. government, in a big rush to get atomic bombs, built the Hanford atomic works on the Columbia river in Washington state, and constructed a community to go with it—Richland. To save time and money, the Army ordered only two churches built. "The Army told us, 'That's the way it will be,'" one Richlander recalls. "You Catholics go to that church. And you Protestants to that other one, and fight it out.' But we fooled 'em. We didn't fight."

The Protestants were so happy about worshiping together that they resisted efforts to divide the program into denominations after the war. Richland's United Protestantism now is booming along with six churches and more than 3,600 members, and even opponents who would prefer a strictly denominational setup admit, "It's wonderful."

"We felt it should go on and on after the war," one United Protestant, Mrs. Lee Parker, commented. "I think almost everyone feels the same way. When you see something like this grow so fast, you know there is some compelling force behind it. Because we can all worship together I became acquainted with people of other denominations I never would have known otherwise."

Mrs. Parker is a Southern Baptist who balked first at going to a church with such a "mixed-up" congregation. But the Parkers had a small daughter and they decided she should



Richland, Wash., home of the United Protestant movement, sprawls on west bank of Columbia River.

RELIGION

community may not know what "ecumenicity" means but they are still successfully in Richland, Wash. Folks of all denominations worship happily together

By TED VAN ARSDOL

be in Sunday school. The Parkers now attend the West Side United Protestant Church, sponsored by the Presbyterian Church, U.S.A., one of the 11 cooperating denominations in the movement.

The effect of the Richland experiment is being felt beyond the boundaries of the atomic city. It now is being copied by the Methodist church in several smaller Pacific Northwest towns that are "over-churched" and has been used as a pattern for some similar experiments in Eastern cities, according to Richland ministers. United Protestantism wouldn't work well in old towns with established churches, in the opinion of most Richland leaders, but they feel it is a solution to many church problems in new population centers.

"I think Richland can become the laboratory for the ecumenical movement at large," said the Rev. Robert Uphoff, who until recently was minister of Central church, Richland's biggest United Protestant congregation.

Some dissenters contend that a community church, in which everyone must join the sponsoring denomination, is just as good or better, but even they don't underestimate the appeal of United Protestantism.

The movement may have taken stronger hold in Richland than it would have in other communities because of the comparative youth of the population. Mr. Uphoff says the

average age of adults in Central church is "well under 40," compared to about 55 in many churches.

He added that because of the scientific nature of the community, there are more Ph.D.'s in his congregation on an average Sunday morning than in an ordinary university church. This helps make the job "a terrific challenge and a humbling task," he said.

What makes United Protestantism different? How does it work? Uphoff, a husky man in sports coat and slacks who gives the impression of constantly working on a split-second schedule, explained that the significant thing about the movement is that persons who join a United Protestant church retain their denominational membership.

"This church is not a new denomination, he said. "It is a church that is steering a course between the two extremes of forming a new denomination without a creed or world outreach, and holding to the boundary lines of a single denomination."

Each member of Central Church is urged to keep in contact with his or her denomination through reading periodicals and attending denominational conferences. The United Protestant churches report regularly to each co-operating denomination membership gains or losses, baptisms, deaths and other statistics, and send benevolences to various denominations on the basis (Continued on next page)



Lines of a Layman

BY J. C. PENNEY

LIVING THE CHRISTIAN LIFE

IT IS PLAIN fact that *if you and I are to live a Christian life at all it will be in our world as it is now—today!* Perhaps we have prayed "Thy kingdom come, Thy will be done on earth as it is in heaven," so often that subconsciously we feel something miraculous is going to occur without our doing much about it, and that we will awaken some fine morning to find that kingdom benevolently enfolding us. Not so, my friends, not so! We will have to do a great deal about it, for if we live the good life of faith, it will be in the environment wherein "we live and move" and have our everyday being. The farmer must live it upon the farm, the merchant in the store, the mechanic in the shop, and the banker in the bank. Every man's life, no matter where or how it may be lived, presents both the opportunity and the demand for forthright, consistent Christian living.

It will not do to say, "My environment, the people with whom I am compelled to associate, the place where I work, make it impossible for me to be the kind of Christian I would like to be." Jesus gives to all who will seek it the power either to rise superior to environment, or to move out into a better one. Remember, the apostle Paul said there were "saints" in Nero's very household.

Just before leaving the upper room for the Garden of Gethsemane Jesus prayed for His disciples. This is what He said: "I pray not that thou shouldst take them out of the world. . . . They are not of the world, even as I am not of the world. . . . As thou hast sent me into the world, even so have I also sent them into the world" (John 17:15-18). Plainly, then, the Christian is designed to live in this world, work in it, laugh and weep in it, succeed and fail in it, but is not to be worldly, i.e., like those who are not Christian.

of the number of members in the church.

Mr. Uphoff said that in the Methodist-sponsored Central church, "We keep the denominations and their programs constantly before our people and then demonstrate that these can be blended in a united effort."

It takes a "tremendous amount of work to keep up," much more than in a denominational church, Pastor Uphoff feels. For example, ten sets of records must be kept on members, for the denominations. The minister showed me a handful of church literature that had arrived in the mail the previous day, reflecting varying denominational views. The material is sent along to the church staff with a routing slip which must be initialed after the magazines have been read. Mr. Uphoff also pointed to a large amount of denominational literature on the shelves.

"We have to know not one denomination but many," he declared, and

added, "But its amazing how many things the denominations do in the same way at the same time."

Central church's membership nearly doubled in the six years after Mr. Uphoff took over, from 1,085 to 2,250. The church is now embarked on a building program that will total close to \$1.5 million.

IN addition to supplying regular church service in Richland, the United Protestant movement, at the behest of the State Council of Churches, maintains a mission in a nearby trailer community. Laymen speak each Sunday at the services in a small former business building.

The sentiment in United Protestant circles seems strongly for the movement.

Graham Potter: "It's a wonderful thing. I can't see anything else."

H. S. Krider, member of Central Church board: "It has a lot of strength and potential for growth. I think it

will be in Richland for a long time to come."

Rev. Homer Goddard: "One of the finest things, it seems to me, is that the United Protestant church provides a neighborhood church, and at the same time a church with a certain denominational emphasis for those who prefer such an emphasis."

Willis Browne, former chairman of Central board: "I found something I had wanted—something I hoped the other churches would have—the ability to take all the things that are different and submerge them and stress the things that we have in common in our Christian faith."

BUT there are some criticisms of the movement too. Says the Rev. James B. Hughes, former minister of the Southside United Protestant church which had 450 members when he was there, "Members lose some enthusiasm, for the world-wide Christian mission of the church as expressed through the denominations. It is not possible to tie in with all the denominations all the way down the line, with the limitations of time and energy."

Rev. John Adams, a Presbyterian minister, reports some dissatisfaction in the Walla Walla presbytery with the movement, basically because of government. Certain basic principles of Presbyterianism are not carried through and the presbytery feels it has "sort of lost track" of several hundred Presbyterians in big Central church.

"But it is an experiment and I believe it is a good one," Mr. Adams said. "The laymen seem to be all for it. It has a tremendous appeal to the man in the street. People connected with the administration, however, find that there are difficulties."

Several other persons said a number of churches have moved into Richland since World War II and which run strictly denominational programs. The denominations now in the United Protestant movement, they feel, are somewhat handicapped by not being able to compete.

But, as one conceded, "It would be rugged to go back to denominations."

Regardless of how United Protestantism fares in other parts of the country, it is a going concern in Richland, with strong backing by laymen.

Co-operating denominations in the movement are the Advent-Christian; American Baptist; Disciples of Christ (Christian); Evangelical and Reformed; Presbyterian, U.S.A.; Congregational-Christian; Church of the Brethren; Friends; Methodist; Evangelical-United Brethren and United Presbyterian.

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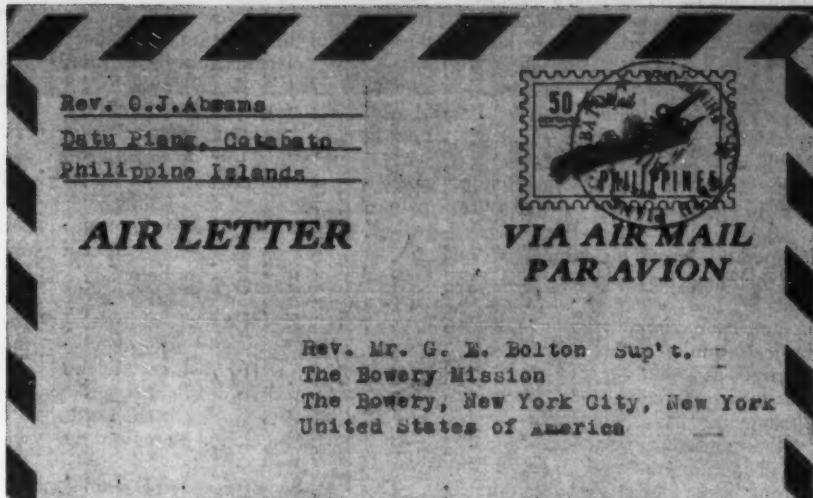
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*It evoked the inspiring
saga of a Bowery
derelict who was rescued,
became a missionary*



Letter from a Juvenile Delinquent

By HOWARD RUSHMORE

THE letter had come a long way. The smudged postmark read "Catabato, Philippine Islands" and the crumpled envelope showed the effects of transit by river boat and plane. He sat there looking at the crumpled envelope and the return address, thinking back to that night more than ten years ago.

"A letter," he said, reaching back through a haze of memory, "from a juvenile delinquent."

He remembered how the youngster had looked the first time the kid stood up and gave his testimony. How different from the others. Age, disease and the ravages of drink showed on their faces. Their voices cracked, for the corrosion of whiskey affects the vocal cords. But this youngster had just turned his eighteenth birthday and the power of youth and strength was still in him.

"Some of you guys think you're tough," he had thundered, his powerful arms waving, his broad young shoulders expanded to fling the voice to the back of the chapel where the older men sat, their bleak, watery eyes on the figure that must have looked as they did 50 years ago. "You're not tough. My gang of hoodlums could clean up the whole lot of you. And not a one of us old enough to vote."

He paused and looked over the audience. "Three of my buddies are doing

time in prison right now. Some others are waiting trial. Some could end up in the electric chair."

The youngster halted, his eyes glancing from face to face. "And I'd probably ended up in that same hot seat. I sure was on my way. Just one thing saved my life, and don't forget I'm only 18 now. That's this Bowery Mission you guys are sitting in right now . . ."

The memory of that speaker and of that night slowly faded and the Rev. George Bolton, a half-smile playing about his lips, opened the letter from the Philippines. The words it contained were simple and modest: the story of a mission station far inland; the problems of bringing the message of Christ to a semi-civilized people and then the concluding words of thanks "for Holy opportunities to sow the blessed Gospel seeds."

The signature was that of the Rev. O. J. Abrams. Back ten years before when the young tough had stood on the platform of the Bowery Mission he had been simply Jay Abrams, street rowdy, punk, hoodlum, a kid headed for the oblivion of a prison cell. Now he was an ordained minister of the Christian and Missionary Alliance, carrying the Gospel to the natives of the jungle village of Datu Piang, which was 7,000 miles away.

George Bolton and I were sitting in

his modest study on the third floor of the Bowery Mission talking about that letter from a juvenile delinquent. I had just read it ("I know Jay wouldn't mind," Bolton had reassured me) and I had been moved by the courage and sacrifice of the man who had penned the story of his mission work far back in the green, damp wilderness of the Philippines.

"Too many people think the men we help and try to help here at the Bowery Mission are nothing but hopeless drunkards," Bolton said when I handed back the letter. "Jay Abrams wasn't. I'd like to tell you more about him."

THE story was simple, yet touching in its tragedy, or, to be more accurate, its near tragedy. George Bolton had been invited to speak at a church a few miles from the Bowery Mission and had taken several of his "boys," as he calls the men who have come to Christ before the Mission's altar. Before they had given their testimony, a sad-eyed woman approached Mr. Bolton.

"I read about this meeting in the paper," she said, "and I brought my son along. Not that it will do any good, but I wanted him to hear you and your men from the Mission. He's a good boy, down deep in his heart, Mr. Bolton, but he's in with a bad crowd. They pull

(Continued on next page)

stickups and do all sorts of things. My Jay hasn't been arrested, but he will be if he keeps running with these hoodlums. But he won't listen to me."

George Bolton nodded understandingly. "Perhaps he will listen to us," he assured the mother. "Why don't we try?"

The service started. George Bolton spoke briefly of his own past, of a life of gambling that led to the Bowery, of separation from his family, of an overwhelming hopelessness until the night he had accepted Christ at a mission. Then rehabilitation, moral and physical, reunion with his loved ones, his career as a minister and his fifteen years as superintendent of the Bowery Mission.

Other speakers, some professional men of high reputation who had taken to drink, some gangsters whose crimes had been many, followed Mr. Bolton.

As their message rang out, George Bolton, out of the corner of his eye, watched the tall, husky young man with the shock of unruly brown hair and the alert dark eyes sitting by the side of the mother who had brought him.

"My heart gave a couple of thumps when Jay stood up and marched down the aisle as I extended the invitation," George Bolton said to me. "He seemed completely sincere. Afterward I invited him to visit the Mission. He came night after night and then spent a summer on our staff. Jay never hesitated to give his testimony. This youngster who soon would have been a cold-blooded hoodlum had a really powerful message for the men who came to the Mission."

Jay Abrams told Mr. Bolton one night of his plan. "I want to become a minister," he said. "I want to go into mission work. I owe my life to it." So Jay Abrams, ex-juvenile delinquent, en-

tered school at the Missionary Training Institute in Nyack, New York. During the years of his training, Jay never failed to appear regularly at the Mission to tell his story. When he went to the West Coast to take his first church, the now Rev. O. J. Abrams kept in touch with "the boys on the Bowery." Then the letters started coming from far-off parts of the world, always telling their artless, modest story of working in hostile lands to bring the message Jay had received only a few years before.

"Yes, I'm proud of my juvenile delinquent," the Rev. Bolton said with a smile. "But he isn't the only preacher to come out of our Mission. At least fifteen men who accepted Christ before our altar are now carrying on the Lord's work all over the United States and the world."

That's quite a record—15 drunks, gamblers, hoodlums, convicts who stumbled down the aisle of the Bowery Mission to find salvation. And who are spending the rest of their lives carrying the Word to those other unfortunates along the skidrows of Seattle, Los Angeles, Chicago and other cities.

THIXTON LYNCH is one of the Bowery Mission's "boys" now in full-time mission work. Unlike the young Jay Abrams, Lynch was a grown man, a veteran marine engineer and a good one when he was sober. But he was seldom sober. He came to the Bowery Mission at the end of a long bout with the bottle, a desperate man who had lost touch with his family in Pennsylvania during his years of drinking. Lynch heard the testimony of the other men and one night came down the aisle to accept Christ. After he had spent several weeks at the Mission regaining his health, he went back to Pennsylvania, was reunited with his

sons and then returned again to the Bowery to talk to George Bolton. Now, seven years later, Thixton Lynch is superintendent of the Bethesda Rescue Mission in Harrisburg. His excellent work with children, old people and in radio broadcasting is recognized throughout the mission field.

There are others. William Lothrop, a would-be gangster, was run out of his native Boston by the police and ended up homeless and helpless on the Bowery. He, too, made his peace with God at the Bowery Mission and spent two years on the Mission's staff. Bill Lothrop is now head of God's Lighthouse, a waterfront mission not far from the Bowery.

Fifteen of his "boys" in missionary work is only a conservative figure, George Bolton points out. "I know of that many in full-time service for the Lord," he said. "There may be many more, for only God keeps the books."

There was the soldier, absent without leave, who came to the Mission hungry and frightened during World War II. After talks and prayers, he agreed to report back for duty and to accept his punishment. After serving his sentence, the soldier disappeared. Only recently, George Bolton found what had happened to the boy who had gone AWOL. He is now a circuit rider with five churches in a remote part of Southwestern United States.

"Not all of them keep in touch with me," George Bolton said. "But somehow, somewhere, they come back or write. For example, Tom Skipper."

Tom accepted Christ one night in 1944 at the Mission. The next day he was gone. Ten years later a well-dressed man with a kind, strong face came up to Bolton at a service at the Mission. He stuck out his hand.

"You don't remember me," he said, smiling. "I was here one night. You gave me food and a bed. That night I knew what I had to do and I left before breakfast the next morning. My name's Tom Skipper. The Rev. Tom Skipper of North Carolina."

A few weeks later Mr. Bolton went to the Southern city where Tom Skipper had his church of 300 members.

"It was a real joy," said George Bolton, "to preach from the pulpit of Tom Skipper, one of our Mission boys."

THERE isn't enough space to tell the story of them all—the men without hope who were lifted from the dreary Bowery to the light that shines wherever they preach and pray. It may be Jay Abrams, ex-juvenile delinquent in far-off Datu Piang; ex-drunkard Thixton Lynch in his own mission; or a host of others carrying the message they received on a night when they came out of the darkness to lead other men back to God.

THE END

Christmas

CHRISTMAS is laughter and
secrets and joy,
The fragrance of spruce and pine,
Cookies and candlelight, holly and
bells,
A star with a special shine.
Christmas is magic and mystery,
Translated to happy living,
Wrapped in a package and tied with
a bow;
Christmas is loving and giving.

—Eleanor Graham Vance



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THE LIZARD THAT DIED

(Continued from page 20)

"Someday we will have another dog," I tell my children. "It won't be another Jelly Bean, because Jelly Bean was just her own special self, and it won't exactly take Jelly Bean's place for she will always have her special place in our hearts, but we will love our new dog just as much and have just as much fun with it."

My children also like to hear about pets that I had back in "olden times," as they call my childhood days. Naturally these stories usually end with, "Finally, of course, Ginger died" or "the calf grew up, became a cow and



finally died." Somehow this seems to reassure them that death is a natural event, and that sharp grief eventually becomes a gentle, mellow memory.

I HAVE tried very hard to make my children feel that death is as normal, necessary a part of the cycle of life as birth. But I have found that I have had to ask myself many questions first, searching for the answers in my own heart. To an adult, death is so wrapped in emotions, taboos, fears, that it is one of those things one just doesn't talk about. One doesn't even think about it very much. However, children have a delightful way of speaking of the unspeakable, of dragging out into the sunlight things we consider dark and forbidding. In discussing death with the children I have found that I have clarified my own thinking on the subject; I have reaffirmed my own religious beliefs.

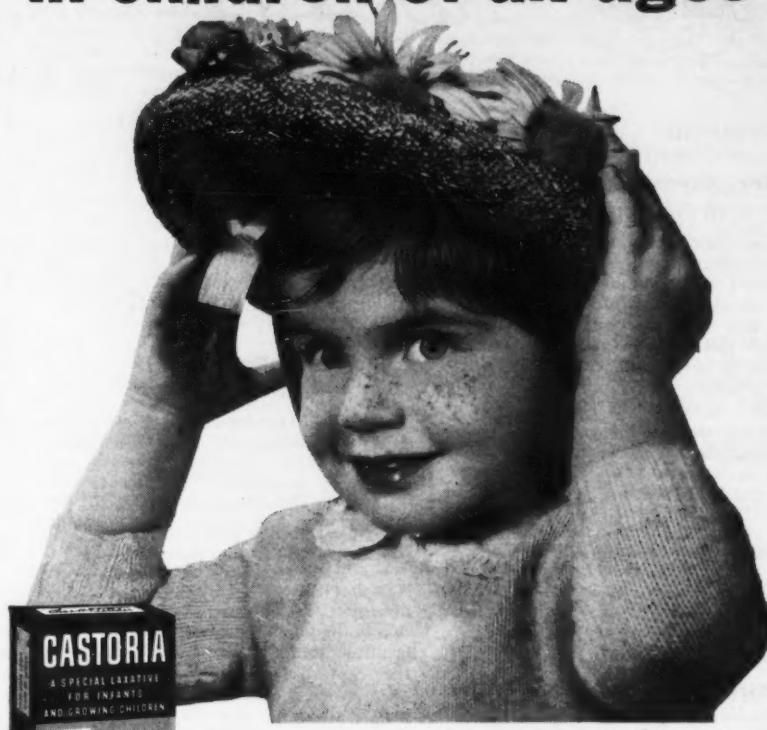
In sharing with my children even the tiny tragedy of the death of a lizard, I feel that we have grown closer together, that we are all better prepared to meet the greater bereavements and sorrows that will surely come to us in life. We have all come to realize that nothing is ours to possess forever, but that having once loved something, we never really lose it.

For all these things I am truly grateful to our little deceased pets. That's why I join my son in saying, "Thank You, God, for the lizard that died."

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Daily Meditations

by HALFORD E. LUCCOCK

Sunday, December 1

READ REVELATION 3:20-22

THINK FOR a few moments today of the word of Jesus, as recorded in Revelation: "Behold I stand at the door and knock." Now, in your imagination, add to that verse this sentence written by Charles Lamb: "Not many sounds in life, and I include all urban and rural sounds, exceed in interest a knock at the door."

That is true, isn't it? How much more interesting than any other is the knock pictured in our Scripture: "Behold I stand at the door and knock!" Open the door and let Christ into your desires and plans.

May we make room in our hearts, O God, for all the remembrances that will help us to be our best. Amen.

Monday, December 2

READ LUKE 13:22-24

THINK TODAY of one word as it occurs in the New Testament, the word *strive*. It is a very active verb. It does not suggest an afternoon nap or lazy folding of the hands. In Luke 13:24 we read: "Strive to enter in at the straight gate." That does not mean "saunter in." In Romans 15:30 we find St. Paul's earnest request: "Strive together with me in your prayers to God for me." Prayer calls for *striving*! All through the New Testament, discipleship is pictured, not as a carefree stroll through life, but as a *fight* with evil, a *striving*. Can our concern for moral and religious effort be truly called *striving*?

Help us, O God, to fight the good fight with all evil powers and strive to win mastery over them. Amen.

Tuesday, December 3

READ JOHN 1:6-9

IN 1939 a man wrote about what he called the Aladdin's lamp view of the future. We all remember the story of Aladdin's lamp in the Arabian Nights. All Aladdin had to do was to rub the lamp, and he got whatever he wanted. This man wrote: "The electric light bulb, the early phonograph, the telephone, the automobile, all the machine-age contrivances, which had arrived quite without effort on the part of the average man, had resulted in an Aladdin's lamp view of the future." Many people had such a view of the future back before World War II. But now there is little hope that the world will be saved from all evil by a machine. If there

is any light in the future, it will not come from any Aladdin's lamp, but from the Light of the World.

We Thank Thee, O God, for the light which comes from Thy truth. May we not put our trust in any machines, but in Thee. Amen.

Wednesday, December 4

READ JOHN 12:24-26

HERE IS an announcement which often appears in statements concerning forthcoming plays: "Casting problems are holding up production!" That means that the play is all written, all ready. But the difficulty is to find actors who are capable of playing it.

Shakespeare's *Hamlet* is all ready but it is hard to find an actor to play the difficult role. Transfer that whole situation to the Christian enterprise. The script is all written. It is presented clearly in the New Testament. What the world needs, what God needs, is a company of people who can play the parts in God's drama of the evangelization of the world. Are we part of the problem of finding a cast?

LORD, speak to us that we may speak in living echoes of Thy tone. Amen.

Thursday, December 5

READ MARK 14:38

NATHANIEL HAWTHORNE once made a suggestion for a short story, which pictures one of the greatest dangers which life has for us. He suggested "a story in which fortune comes with his goods as wreaths of laurel, diamonds, crowns; selling them but asking for the sacrifice of health, integrity, perhaps of life and of the real pleasures of existence." Who would buy if the price were to be paid down? We buy baubles because they come on the installment plan. Study that last sentence. We rarely face the whole cost of evil doing. We do evil on the installment plan, when the cost seems negligible.

May we, O God, watch and pray that we may not be enticed to do evil by failing to see the entire cost. Amen.

Friday, December 6

READ PSALM 27:1-5

ONE OF the striking and disturbing features of our time is the wide use of what are called tranquilizing pills. No doubt this turning to drugs which dull the

senses is a result of the tension of life, its rush and its anxiety. These tranquilizers are a dangerous reliance. They put a curtain between a person's mind and reality, and stop feelings of worry and guilt. Nevertheless, the desire for a calm mind is a legitimate one. Far better than any tranquilizing drugs is the effect of trust in God. These are the world's best reliance: "The Lord is my shepherd," "For in time of trouble He shall hide me in His pavilion," "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Grant, O God, that in quietness and confidence may be our strength. Amen.

Saturday, December 7

READ LUKE 2:49; ROMANS 12:11

SOMEONE HAS made a remark worth remembering, about Jane Austen, the novelist whose pictures of domestic social life in eighteenth-century England, such as *Pride and Prejudice* and *Emma* so many of us have enjoyed, He said, "Jane Austen was so contented with domestic order that she neglected to look out the window and see the French Revolution."

Something like that may be true of us, if we are not on guard. We may be so intent on our own personal affairs and those of our family or group that we never notice the tremendous happenings which are changing our world, and which call upon us to act for the world's welfare. We mistake our backyard for the big world.

May there be a wideness in our thinking and acting, like the wideness of God's mercy. Amen.

Sunday, December 8

READ PSALM 4:1-4, 119:71

WHEN WE get to feeling that all trouble which we have is a total calamity, it is well to read the fourth Psalm. Consider this statement in prayer: "Thou hast enlarged me when I was in distress." Think of being enlarged when in distress. Our first thought may well be, "Fantastic!" But that is what so often happened. Out of deep distress, men and women have been enlarged in mind and spirit. Out of their very sorrow they have been able to render large service to others in need. Call to mind how the soul of Helen Keller was enlarged by her blindness. Sorrow has enabled many people to bring comfort and strength to others.

Grant that we, O God, passing through

the valley of sorrow may make it a place of strength. Amen.

Monday, December 9

READ I TIMOTHY 4:10

A VERY influential church leader was speaking to a company of people on some of the dangers of old age. Among other things, he said, "I notice in myself that as the years advance, I have a very strong tendency to think that the easy way to do anything is the right way." Check yourself on that point. Concluding that the easy way is the right way is not a mark of old age exclusively. It can happen in middle age and youth. For it is an attractive thing to choose the easy way. It is easy to "do as others do." But it is hard to say (and live up to it), "We must obey God rather than man."

Grant, O God, that we may be given the force of mind and heart to seek always to do the right thing, and not the easy thing. Amen.

Tuesday, December 10

READ II TIMOTHY 2:15, 16

ONE PROBLEM we all have in trying to live moral and religious lives is that of self-correction. James McNeil Whistler, the artist, said a memorable word about self-correction in painting. He once wiped a canvas clean, after spending many hours on it, saying, "It is not good enough." A friend said, "Well, why not wait till morning to wipe it off?" "No," said Mr. Whistler. "If I left it till tomorrow, I might have persuaded myself it was good enough to leave permanently." He did not trust himself, lest he think, "This is good enough."

Save us, O God, from the temptation of thinking that careless, thoughtless conduct on our part is good enough to offer Thee. Help us always to give and to be our best. Amen.

Wednesday, December 11

READ MATTHEW 10:1-10

LET US meditate today on the church to which we belong, or to which we perhaps ought to belong. John Woolman, a Quaker in Pennsylvania before the American Revolution, whose *Journal* has been an inspiration to a great multitude of readers, was much distressed by one entry which he found in many journals of Quaker groups. The sentence was often found: "No business that required entry." He felt there was much business of the Kingdom of God that required entry and vigorous action. There is much business that requires entry and action by every church today.

Enlighten our eyes, O God, that we may see the opportunities for serving Thee and helping people. Amen.

Thursday, December 12

READ ROMANS 12:1, 11

A FEW YEARS ago a novelist wrote a story about Berlin, Germany, when Hitler and the Nazis were coming to power. His novel had a strange title, *I Am a Camera*, which meant that the book merely recorded what the author saw, as

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Rev. Jacob Peltz

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a camera might record it. He did not take sides or pass judgment. Ask yourself, am I more than a camera as I look out on the world, merely seeing its sin and suffering and need, or do I do something about those things?

As we lift up our eyes and see the world about us, O God, help us to lift up our hands also that we may take hold of the very many tasks that need to be done. Amen.

Friday, December 13

READ JOHN 17:20-22

READ AGAIN the prayer of Jesus before leaving the disciples for the last time, in which He prayed that His disciples "might all be one." In these days when the churches of Christ confront such great need for the message of the Gospel, they must be increasingly "One in faith and doctrine, one in charity." Remember the famous snake cartoon urging the colonies in America before the Revolution to unite to secure freedom? The cartoon showed the thirteen colonies as a snake chopped into thirteen pieces. Under the picture were the words, "Unite or die."

Help us all, of every denomination, to keep the unity of the spirit in the bond of peace and to strive together in the service of our one Master. Amen.

Saturday, December 14

READ PSALM 119:103-105

A YOUNG NEGRO who had suffered much from cruel treatment by the government of South Africa, has written a stirring book about his life, called *Tell Freedom*. He tells about learning to write good English. "When I used clumsy or meaningless sentences," he relates, "my teachers said, 'Read the Bible if you want to see how good English sentences should be written.' I read the Bible and I saw." Look at that sentence, "I read the Bible and I saw." That is true of more things than writing English. We can truly say, "I read the Bible and I saw God and His truth; I saw the way to walk in life; I saw the hope of the world."

Open our eyes, O God, that we may behold wondrous things out of Thy law. Amen.

Sunday, December 15

READ JOHN 10:3-5

THOSE ARE WONDERFUL words in our Scripture for today's thought, "He calleth his own sheep by name." It is a beautiful picture of God's personal knowledge of each of His children. That truth becomes all the more precious to people in these days when so much of our world is growing impersonal. Great machines are taking over more and more of our life. Even thinking is being done in vast organizations by machines. So we need to remember that our God is a personal God, that He knows us by name, that each of His children is a very important person. Read the chapter of Luke for the profound revelation of the God who cares for individuals.

Help us, O God, to rely on Thy love and to respond to it. Amen.

Monday, December 16

READ LUKE 18:1-8

A LECTURER was talking about what he called "the most dangerous journey in the world." Most people in the audience began to think of a journey into the African jungle, or facing shipwreck going through the Straits of Magellan. The lecturer explained: "More and more books are being sold about escaping from prison with a toothpick or journeying up the Amazon on stilts. But the most dangerous journey is the journey of our day-to-day living. It is dangerous because it always ends in death!"

Our day-to-day living is dangerous for other reasons. We face temptations. We are liable to become discouraged and lose heart. We meet troubles. For this dangerous journey we need the renewing of our minds by communion with God.

May we begin and end each day in fellowship with Thee, O God. Amen.

Tuesday, December 17

READ I CORINTHIANS 15:28

HOLD TWO THINGS together in your mind. One is a sentence from Dr. Moffatt's translation of the New Testament, "We are a colony of Heaven." To that beautiful picture add a chapter of early American history. That chapter is the story of the famous "lost colony." Sir Walter Raleigh brought a company of colonists to North Carolina. A few years later, when a ship came back across the Atlantic, no trace of the colony was found and none has ever been found. Christians ought to be a "colony of heaven," a company who acknowledges the rule of God, and seeks to spread the kingdom of heaven. But they can become a lost colony, bearing no allegiance to God and His kingdom.

Keep our minds and hearts alert, O God, that we may keep our discipleship. Amen.

Wednesday, December 18

READ ISAIAH 9:6, 7

JUST ONE WEEK until Christmas! That reminder may make some people shudder! There are so many things to do, decorations to prepare and set up, more gifts to buy, more cooking to do, perhaps more parties to go to. So much to do to get ready for Christmas! But do we prepare for the real gift of Christmas? We should carve out some of time this coming week to prepare for "The hopes and fears of all the years are met in Thee tonight." In the midst of busy days let us sing in our hearts the Christmas prayer.

Come into my Heart, Lord Jesus, There is room in my heart for Thee. Amen.

Thursday, December 19

READ JOHN 3:16; I CORINTHIANS 5:19

A NOVELIST once said that every novel should have a main theme which can be stated in ten words. Try that out. Take your favorite novel and see if you can put the main theme into ten words. Better still, see if you can put the Gospel into ten words. Here are two sentences which put much of the Gospel in 11



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There is so much on a day like this to strike a hidden, all-but-forgotten chord in a man.

In the hush of Christmas, in the flood of memories that come pouring in, a man receives far more than the pair of warm socks, the suit of heavy underwear, or the shirt that you've carefully wrapped. By your thoughtfulness, you strike a spark of hope and faith within him.

Be sure to include these guests of yours on your Christmas list. Shop early for a warm and serviceable gift—socks, gloves, underwear, or a shirt. And won't you take just a moment now to let us know (a card will do) your gift will be on its way soon?

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DECEMBER 1957

words: "Believe in the Lord Jesus Christ and thou shalt be saved;" and another in 12 words: "God so loved the world that He gave His only begotten son." Here is a 9-word expression: "God was in Christ reconciling the world unto Himself." Put those three sentences deep into your memory. Can you think of a text of 10 words which summarizes the Gospel?

May we keep Thy word, O God, as a well of water springing up into everlasting life. Amen.

Friday, December 20

READ JOHN 14:8-10

A VISITOR was looking at a painting by the French artist, Millet, the man who painted "The Angelus." He said, "It always seems to me to be a long way to the back of one of Millet's pictures." A high tribute! That is one way of speaking of the background against which we see Millet's pictures. We see figures better against a deep background. Go a step further. Apply this comment to the pictures of Jesus we see in the Gospels. It is "a long way to the back" of the portrait of Jesus. The background is a great background—God.

May we see foreground and background of Thy revelation. Amen.

Saturday, December 21

READ MATTHEW 25:24-28

A VERY UNUSUAL tribute was paid to a British actor, Charles Brookfield, when a critic wrote of him: "He was never a great actor, but he was good in the small parts." Wouldn't most of us settle for that? We have little chance to play the star parts in life's drama. But how much it counts if one is "good in the small parts," the quiet fidelity to tasks, the alert helpfulness to persons in need of any kind of help, the patience given to one's friends and family, the subordination of clamorous self!

O God, help us, instead of complaining that we have only a small part, to be good in that part. Amen.

Sunday, December 22

READ ISAIAH 12:2, JOHN 22:7

ONE PROBLEM comes to all of us, or at least to most of us—how to deal with low spirits. Unless we have some spiritual resources to bring to bear on our spirits, we are liable to be sunk in gloom. Thomas Gray, the poet, wrote in a letter: "Low spirits are my true and faithful companions. They get up with me and go to bed with me, make journeys and returns as I do." George Eliot, the novelist, once said: "My address is Grief Castle, on the River of Gloom, in the Valley of Sadness." But low spirits can be lifted by a confident trust in God. By the practice of prayer, low spirits can be transformed.

May we remember, O God, to cast all our care upon Thee. Amen.

Monday, December 23

READ LUKE 1:76-79

THE CAROL beginning, "Good Christian men rejoice," ends with the line: "Jesus

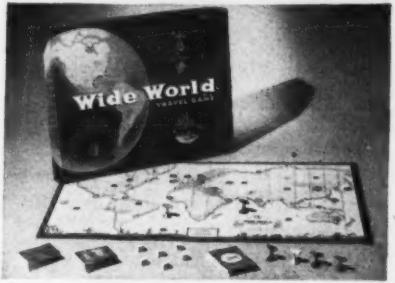


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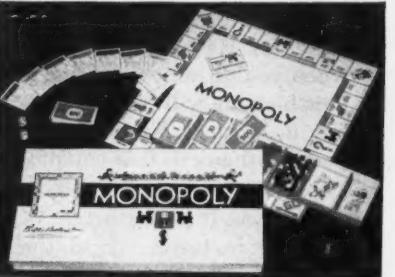
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So philosophy calls it, but the Word of God uses simpler and clearer language. "It was necessary," Paul told the Jews at Antioch, "that the Word of God should first have been spoken to you." That is, as if he were to say, "I can't help myself; it is a categorical imperative!"

The imperative lies inherently in the very nature of the case. The natural procedure is to start any Gospel program with the Jew. Sentiment calls for it; gratitude requires it; and, above all, God commands it! So powerfully was this conviction borne in upon the conscience of Paul, and so important did he consider Jewish conversion, that he cried out, "I could wish that myself were accursed from Christ for my brethren . . . who are Israelites!"

Dear child of God! Will you not ask Him to let you see Israel as He sees her? And when you do, a new joy and a new blessing will come to you. Try it. We feel that some day you will thank us that you did.

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Christ was born for this." As Christmas approaches, think of that line. Jesus Christ is the same yesterday, today and forever. Yet Christ is peculiarly fitted to the needs of today. Ours is a world on the dizzy edge of disaster, a world in which there are millions whose lives are gripped in anxiety and fear. Remember that "Christ was born for this."

May we live in expectancy for the coming of love in our world and be ready to show that spirit in our lives. Amen.

TUESDAY, December 24

READ JOHN 1:11-14

A WOMAN in charge of a community Christmas sing around a municipal Christmas tree, asked a pastor if he could suggest some Christmas carols which were "not so distressingly theological." The pastor said, "Christmas was a rather theological affair, wasn't it?" He was right. Christmas is a theological affair. Its essence is not plum pudding or tinsel on a Christmas tree. The essence of Christmas is this: "The Word became flesh and dwelt among us, and we beheld His glory, full of grace and truth."

O God, on this Christmas Eve, all this night my heart rejoices, as the song is raised: "Christ is born." Amen.

WEDNESDAY, December 25

READ ISAIAH 9:6, 7

ON THIS CHRISTMAS DAY, consider the words in Isaiah 9: "His name shall be called wonderful." Much of the joy of Christmas is wrapped up in that word "wonderful." We live in two realms, the wonderful and the probable; but most of our lives are spent in the confines of the "probable." But the gift of God's love celebrated at Christmas, makes the wonderful become the probable. There is the wonderful gift of relationship, "Now are we the sons of God"; the wonderful gift of reliance, "How much more shall your Heavenly Father give good gifts to those who ask Him."

We give Thee, O God, our hearts and minds full of glad thankfulness for the joy and hope of this Christmas Day. Amen.

THURSDAY, December 26

READ LUKE 17:20; MATTHEW 6:33

IN MAY 1924 it was announced that Princeton University had restored a very unusual clock, which had been acquired way back in 1771, known as the Rittenhouse Orrery. It showed the motions of the heavenly bodies according to the system of Newton. Also on the face, the clock told time not only by the hours, but by the centuries. "Telling time by the centuries" is a good phrase for meditation on the day after Christmas. God's plans are not short-term plans. God does not tell time by minutes, days, or years. Our God can be truly called the "God of the long run." Each century has seen the progress of God's kingdom. Let us have faith that His kingdom shall increase.

Our times are in Thy hands, O God. May we set our minds to Thy truth and our hands to Thy tasks. Amen.

FRIDAY, December 27

READ PSALM 63:1-6

HERE IS a good phrase for all of us who believe in the value of daily meditation: "Time to belong to oneself." It comes from the French. That is what meditation is. We belong to so many interests and so many people that often we have little time to belong to ourselves. The pace of our daily routine must be slower. We must leave time for calm consideration of our own lives. In that way we can have space in our days to be attentive to what is going on inside ourselves, instead of merely what is going on outside. And at its best, "a time to belong to oneself" becomes a time to belong to God.

In heavenly love abiding, O God, may we fear no change, but trust that our Shepherd is beside us, and we have nothing to fear. Amen.

SATURDAY, December 28

READ ROMANS 12:1, 4-8

AN OLD, true story emphasizes the truth that the service of one person counts enormously with God. A piccolo player in an orchestra was discouraged. He had such a very small part, only a line here and there. Violins, trumpets, and drums—these were important. The piccolo was just a "squeak." Who would notice it? So the piccolo player did not play when it came time for his few notes. But there was a strange look on the face of the orchestra conductor. Again the notes came. No toot. Then, above the roar of the orchestra, the conductor shouted, "Where's the piccolo?" Make the application for yourself!

We thank Thee, O God, that Thou dost have a place in Thy thought and love and purposes for each person. Save us from feeling that our service does not count.

SUNDAY, December 29

READ 1 TIMOTHY 6:12, 20

O Word of God incarnate, O wisdom from on high, O truth unchanged, unchanging, O light of our dark sky, we praise Thee for the radiance, that from the hallowed page, a lantern to our footsteps, shines on from age to age.

—WILLIAM W. HOW

WINSTON CHURCHILL at a service of baptism of his grandchild "...sat with tears streaming down his cheeks. 'Poor infant,' he murmured, 'to be born in such a world as this!'" We can all understand that depressed feeling. But as we approach the end of the year, may we bear in mind two considerations arising from the fact that ours is a dangerous world. First, it is God's world. He has not left it. Our trust is in His love and power. Second, we are called to be workers with God for making a better world.

Grant unto us, O God, reliance upon Thee and direction from Thee for all our efforts. Amen.

MONDAY, December 30

READ LUKE 18:8, HEBREWS 11:1

MANY BOOKS, magazines and newspapers often print articles on coming short-

ages in the United States. The questions are raised and research announced on various shortages of natural resources, such as oil and coal. Often, these speculations seem to raise fears for the future. But more important is the question of a possible shortage which Jesus raised, "When the son of man cometh, will he find *faith* in the earth?" (Luke 18:8). That would be the most disastrous shortage of all! Bring it down closer to ourselves. Do we have a shortage of a vital faith in God?

Help us, O God, to keep our faith in Thee and Thy Kingdom at full strength. Amen.

Tuesday, December 31

READ PSALM 1

Unbar your heart this evening, and keep no stranger out.—JOYCE KILMER

THIS IS the last day of the year. As we look backward and forward, may hope be in God. Today, may this well-known prayer-poem from Tennyson's "In Memoriam" be in our minds and also in our hearts:

*Ring out the old, ring in the new,
Ring in the valiant man and free,
The larger heart, the kindlier hand!
Ring out the darkness of the land
Ring in the Christ that is to be!*

*Help us, O God, to ring out the false and
ring in the true of our own lives, and to
strive to ring out "old shapes of foul disease"
in our country and throughout the
world. Amen.*

2,000 Bibleless Tribes

Acua, Manobo, Huitoto, Mixe,

Forei, Palute, Tairora, Kaiua,

Shapra, Aguaruna, Papago, Eskimo,

Kalinga, Chatino, Kazakh, Otomi,

Apache, Ga, Athapaskan, Dog-rib,

Vodian, Vespan, Carib, Iquitos,

Mansaka, Lamari, Gadsup, Yaqui,

Chukcha, Cofan, Cayapa, Colorado,

Achi, Chel, Trique, Tatar, Turkmen,

Huave, Bora, Amuesha, Ifugao,

Negrito, Comanche, Seminole, Tewa-Pueblo,

Movima, Chacobo, etc.

have banded together to give the Word of God to every tribe in its own tongue.



TARIRI

THEY CAN LIVE AGAIN

(Continued from page 17)

least a dozen members said to me, "If it wasn't for this club, I'd be back in the hospital right now."

Another thing the club does is help former patients adjust to the working world. When Jennifer, an ex-secretary, came to Fountain House after ten years in a state hospital, she was overweight, carelessly dressed and so nervous that she couldn't type for half an hour without bursting into tears. Today, after several months of helping in the club's office, she is trim, smart-looking, able to do a full day's work. Soon she will be ready for an outside job.

James, a tense, nervous young man in his 20's, who had never been employed, got a position after learning office procedures at Fountain House; in the past year he has had five raises.

Fountain House was started nine years ago by ten former mental patients who held their first meetings on a staircase in the public library. The original name of their organization was "WANA," meaning "We are not alone." Today the club, which has a waiting list of over 500, is supported by the New York City Community Mental Health Board and a group of foundations, plus gifts from private contributors. It has seven trained staff members—all warm-

hearted gifted people whose guidance of the club is unobtrusive and apparently casual. The 60 volunteers who help with classes and other activities include such diverse types as a Wall Street market analyst, a shoe salesman, an actor, an associate editor of a national magazine and a personnel director, in addition to housewives, secretaries, registered nurses, and girls from the Junior League.

About a year ago, John H. Beard, the executive director, felt that the club had become too large, that shy new members were likely to be lost in the crowd. Therefore the organization has budded out into groups of about 20 who live fairly near one another. Each group includes a few volunteers and a member of the staff, and for many of the former patients it has become a substitute family. Group members go bowling, ice-skating, picnicking, and sight-seeing together. They see plays, hold parties. If a group member is ill or depressed, someone drops in to see him or to take him to the movies. If he loses his job, there are friends to sympathize and give suggestions about finding another.

One young ex-patient seemed to be growing more depressed every day.

If You Saw

"THIS IS YOUR LIFE"

Program on T.V. June 5 and Sept. 18

You Know that Hundreds
Of Missionary Linguists trained at the

SUMMER INSTITUTE OF LINGUISTICS

You will remember TARIRI, the converted head-hunting chief.

Since returning to his tribe in Amazonia, Chief Tariri has written us:

"Send many messengers to ALL the tribes that don't know Jesus. Let them go to the most remote places. Let them teach all to love Jesus. If you don't do what I've told you, I'm going to ask—'Why didn't you mind me? Why did you throw away my words?'"

A far greater chief than Tariri said:—"Go ye into all the world and preach the gospel." Dare we "throw away" His command?

If you would like to help give the BIBLE to 2,000 tribes still without it, WRITE:

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DECEMBER 1957

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for Changing
Room Uses

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When his group discovered he lived in a dreary room with dark brown wallpaper and no curtains or pictures, they went to work. Within a week the room was completely transformed. This so improved the young man's morale that brightening rooms for members has since become a regular club activity.

During all their Fountain House experience, members are encouraged to make contacts in their own neighborhoods. Though they "graduate" when they succeed in building new lives for themselves, many come back to help others.

A promising pattern has been established by another organization, Hopetown, in Philadelphia. Hopetown is an amateur, low-budget operation that any group of understanding and benevolent people might easily copy. Its headquarters is a three-room office suite. Its co-founder and president is Dr. Emil Roeger, an optometrist; no one directly connected with it is a professional in the field of psychiatry. Many of its 50 devoted volunteers became interested through relatives who were or are patients in mental hospitals.

"What we have to offer is simply understanding and enlightened friendship," Dr. Roeger says. An ex-patient who feels the need of a friendly contact may drop in for a sandwich lunch any week-day, talk over his troubles with a sympathetic volunteer, or go to an evening round-table meeting, where volunteers and former patients discuss their psychological problems together. A person in desperate need of help may call a Hopetown worker any hour of the day or night, a service which is believed to have prevented at least half a dozen suicides.

Hopetown volunteers entertain ex-patients in their homes, help them find pleasant rooms, take the timid ones on shopping tours, collect wardrobes for needy people about to apply for jobs, provide suitcases for departing hospital patients who might otherwise have to leave with their possessions stuffed into cardboard boxes.

The volunteers give monthly dinners at an inn near Norristown, where the guests are chiefly people who might soon be released from Norristown State Hospital. At one I attended, a young woman ex-patient who had become housekeeping supervisor at a girls' club and a man who had attended Temple University modestly told their success stories and were roundly applauded by encouraged residents of Norristown State. Once a week Hopetown holds a round-table discussion meeting for families. They compare experiences, and learn how best to help newly released patients and reduce neighborhood prejudice.

The Employment Planning Com-

mittee of the San Francisco Mental Health Assn. helps to fight one of the ex-patients' greatest problems—reluctance of employers to hire anyone who has suffered a psychiatric illness. Though chances for employment are gradually improving, fear and prejudice are still all too likely to thwart such efforts.

At each Committee meeting a former patient is questioned about his mental illness, his difficulties since recovery, and the type of job he (or she) is qualified to fill. Guests at these meetings include factory owners, department store heads, bankers, labor leaders, personnel directors, and others influential in the employment field. The idea is not immediate placement, though this sometimes happens; it is rather to demonstrate to an ever-changing group of economic leaders that former patients can make a good appearance and possess intelligence as well as poise.

FELLOWSHIP Club, which was set up by the San Francisco Mental Health Society after a careful study of the therapeutic social clubs of England, is regarded by the National Association for Mental Health as a pilot project which may eventually be copied by its 700 branches. One of its 50 members has been hospitalized 17 times. Nearly every one had been socially isolated, many even before they became psychiatric patients—four-fifths of them had not taken any part in high-school activities, and during those years the majority had never dated.

At first, some members were so shy that they would sit through session after session without saying more than a few words. But gradually, with the help of music, games, folk dancing, picnics, theater parties, and craft work, all seasoned by a spirit of warm friendliness, members began to blossom out. A steering committee of ten members, which changes every two months, has brought even the shyest into positions of responsibility.

Ex-patients can belong to the Fellowship Club for only two years; this is to encourage them to seek ties in the community. Of those who dropped out before that time, a few returned to the hospital—but others left for happier reasons. One married member explained that she couldn't attend meetings any more because she had become active in the PTA, the Campfire Girls, and the Woman's Guild of her church. "Nobody has to tell me," she says, "that the club is a good stepping stone to living again."

Many other unsung groups in church societies, women's clubs and service organizations do things to help convales-

(Continued on page 59)



Christmas Tree Trimmings

THE Christmas tree is one of the most-loved symbols of Christmas, a season rich in symbolism. Stars, candles, bells, holly, mistletoe, Yule logs, sprays of pine cones, poinsettias, all have their special meanings, relating back to the traditions and legends that have grown up around Christmas. But when we look at the Christmas tree, we are reminded of the prophecy of Isaiah: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree . . . to beautify the place of my sanctuary."

All over our nation at this season communities and congregations unite to sing Christmas carols and light the symbolic evergreen tree. They extend from Washington, D.C., where the National Community Christmas Tree is officially lighted each year by the Chief Executive, to King's Canyon National Park, California, where thousands come to stand in awe before the giant redwood, 267 feet high, and remember that it was growing there when Jesus was born in Bethlehem.

Each year Christmas tree decorating becomes more exciting and imaginative. While many persons prefer the "old-fashioned" traditional kind for their own hearthsides, it is fun to experiment with new effects. A collection of new and unusual trees massed together as for a flower show is interesting to visit, and after the display is over, trees can be sent to give their cheer in worthy institutions throughout your community.

It isn't easy to find a "different" program for the December meeting of your women's group. Why not try a Christmas tree-trimming contest? You might like to invite the choir in recognition of their contribution to your church. They will enjoy viewing the trees. Feature carol singing, with someone telling interesting stories about the writing and composing of our most-loved Christmas carols.

Set up your tree-trimming contest *(Continued on next page)*

WOMAN'S PLACE IN THE CHURCH • by Jane Kirk



exactly as you would a flower show. Announce in advance different classifications that members may enter. One group might be table trees (live); another, centerpiece trees—either live or artificial; and a miniature class—individual tray or place-favor trees. Under the third class six of a kind should be required of each contestant.

A committee can arrange prizes to be awarded in each class. These may be simply appropriate ribbons. Or, they might be edible prizes of Christmas candies, cookies, a cake, or handmade articles.

APOINT a panel of three impartial judges. These might be school art instructors or experienced flower show judges. Use the same basis of judgment for choosing winners as you would for a flower show. Prepare a scale of points upon which each entry will be judged, something like 30 per cent for design, including scale, balance, and proportion; 20 per cent for pleasing use of color; 20 per cent for suitable relationship of all materials; 20 per cent for distinction and originality and 10 per cent for condition of all elements used.

Or, you might arrange to display the Christmas trees for a week, allow-

ing all viewers to select winners by ballot. Simpler selections might be made in this case, such as "most original," "most unusual," "most beautiful," "decorations involving most effort," etc.

A committee should decide which trees are to be sent to the various institutions and charities on your list, and provide for transporting the trees to these places. The live table trees should go to orphanages, old people's homes, hospital wards, jails, nursing homes. The centerpiece trees can be sent to nurses' dormitories or other institutions where there is a large dining room. Tray trees will, of course, be sent to hospitals where they will be placed on trays served on Christmas Day.

The stratosphere is the limit when it comes to trimmings for contest trees. Perhaps these ideas will inspire some of your own.

Edible tree trimmed with gingerbread men, candy canes, gold and silver cornucopias filled with hard candies, cranberry and popcorn strings, cellophane-wrapped lollipops.

Funny-paper tree, decorated with cutouts from the comics stiffened with backing of metallic papers in green, red, gold, silver and blue.

United Nations tree with dolls in foreign costumes, tiny replicas of foreign flags, oriental fans and lanterns.

Snow tree with glittering angel figures, clear-plastic snowflakes, festoons of silver tinsel, silver bells.

Sewing-basket tree with colored spools of thread, strings of rick-rack, funny little pincushions. (This would be nice to give afterward to elderly women who sew.)

Styrofoam balls, each decorated to look like different faces—boys, girls, men, women, some wearing hats, some with bushy hair or braids.

Cut straw sippers into one-inch lengths and string with needle and yarn, forming interesting geometric shapes. Combine these with artificial roses on your tree.

Tree covered with birds and butterflies in lovely colors, and draped with swags of chiffon scarves.

Table centerpieces and place-favor or tray trees may be ingeniously made of almost any material—paper doilies combined with colored cellophane sippers, trees made of coat hangers or crepe paper or crinoline. Wire screen rolled cone-shape and tucked with evergreen sprigs, pine cones dipped in

(Continued on page 47)



THIS is a good year to feature the carol, "Hark! The Herald Angels Sing" as it is 250 years since the birth of Charles Wesley, who wrote it. Known as one of the greatest hymn writers of all times, Wesley left us 6500 hymns. "Hark! The Herald Angels Sing" is the only one of them included in the English *Book of Common Prayer*.

It is said that Charles Wesley was inspired to write it in 1739 after hearing the beautiful chiming of the church bells on Christmas Day. The original words were changed and revised a number of times until in 1855 Dr. W. H. Cummings brought out the version we like best today.

Dr. Cummings was also the first to associate the words with the Mendelssohn tune we now know. At first this carol was sung to the same tune as Wesley's Easter hymn, "Christ, the Lord, is Risen Today." In 1840 Felix

Christmas Carol Stories

Mendelssohn had composed a cantata, "Festival Song," in honor of the anniversary of printing. Dr. Cummings took part of this, fitting the words of "Hark! The Herald Angels Sing," to it, and arranged it for his choir to sing on Christmas. How pleased Mendelssohn probably would have been to know that his music has become the favorite setting for Charles Wesley's inspiring carol!

Both the words and music of "We Three Kings of Orient Are" were written by John H. Hopkins, Jr., an Episcopal clergyman who lived in the nineteenth century. Because he achieved the folk song manner so well in the tune he is often incorrectly referred to as the arranger instead of the composer. This is one of the very few American carols and one of the few based on the story of the Wise Men, while many are based on the story of the shepherds. No other carol gives such an impressive description of the star of Bethlehem.

"While Shepherds Watched Their Flocks," written by Nahum Tate in 1703, is sung wherever English is spoken and has been translated into nearly all the languages spoken today. It is really a paraphrase of the second chapter of Luke, written by a man who

fitting many of the Psalms to rhymes so they could be sung in English churches. It is most frequently sung to the tune called "Christmas," an arrangement from a soprano aria in Act II of Handel's opera "Siroe." George Frederick Handel, best known for his oratorio, "The Messiah" widely sung at Christmastime, was deeply religious. He was born in Prussia in 1685, but lived in England 50 years, became a naturalized citizen and was greatly beloved by the English people.

"Good King Wenceslas" is a good example of the universal appeal of Christmas music—the melody comes from Sweden, the story from Bohemia and the poem from Victorian England. An old Bohemian legend tells of King (or Duke) Wenceslas the Holy, who ruled Bohemia from 928 to 935. He is renowned for his kindness to the poor, especially at Christmas and on St. Stephen's Day, December 26. The tune is that of an old spring carol, "Spring Has Now Unwrapped the Flowers" taken from an early Swedish-German hymn collection assembled by Martin Luther. Later John Stainer harmonized the melody. These verses were arranged by John Mason Neale, born in London, England, in 1818.



*Your women's group
can make these villages
for sale or to give away.*

MINIATURE LANDSCAPES

SCENERY in small-scale is much in demand for model railroad set-ups and for villages laid out under Christmas trees. Here's a field of enterprise perhaps your group has overlooked.

Fingers skilled at sewing or craft work will be deft at fashioning small houses, stores and public buildings, trees, mountains, waterfalls and such, and it makes pleasant afternoon's work with a congenial group. Such articles sell well at good prices in

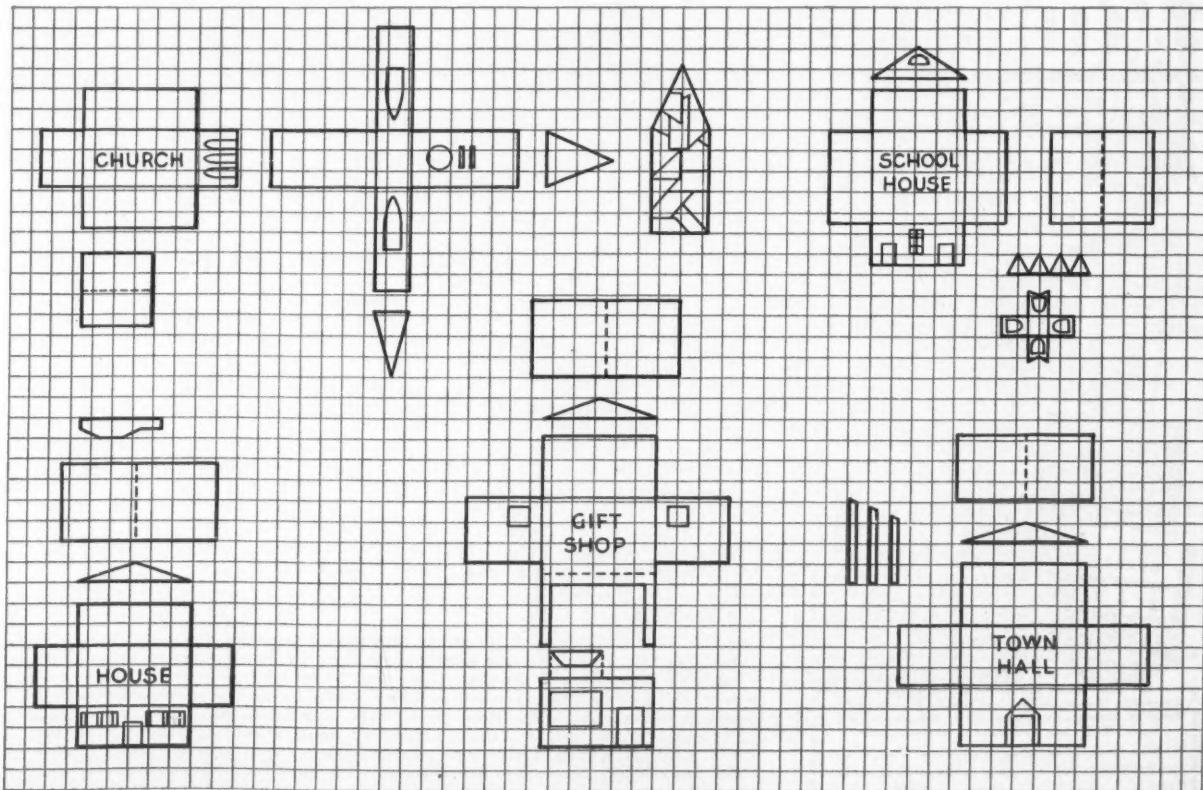
many stores, and your handmade ones will be even more attractive.

Collect cardboard boxes in many shapes and sizes, cigar boxes and scraps of wood. You will also need to invest in some other materials, such as crepe paper, glazed paper, cellophane, paste, etc. Here are directions for some popular models; you can invent others of your own, including telephone poles, silos and water towers.

In making buildings, cut patterns

from cardboard or cardboard boxes. To cover, brush paste across structure and smooth on glazed paper or crepe paper (as specified). Windows and other openings are cut with a razor blade. All window panes are yellow cellophane, pasted on inside. Fasten houses together with paste or Scotch tape. Christmas lights placed inside buildings will light up windows.

The drawings below are to the scale of one square per inch. Several other



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buildings pictured can be adapted from the basic patterns. With a little experimenting you will find you can make almost any type of building by adding little extra features.

CHURCH: *Materials*—Cardboard, black, white and yellow glazed paper; tracing paper; yellow cellophane; water colors; brush; paste; Scotch tape; common pins. *To make*: Trace stained glass window pattern onto tracing paper. Paint in with various colors, painting a border around each section with black water color. Paste in church steeple. Numbers on clock are painted with white water color. Cross is cut from cardboard and covered in the same way. Make a tiny hole in top of steeple. Stick the end of a common pin up through it and into the end of the cross.

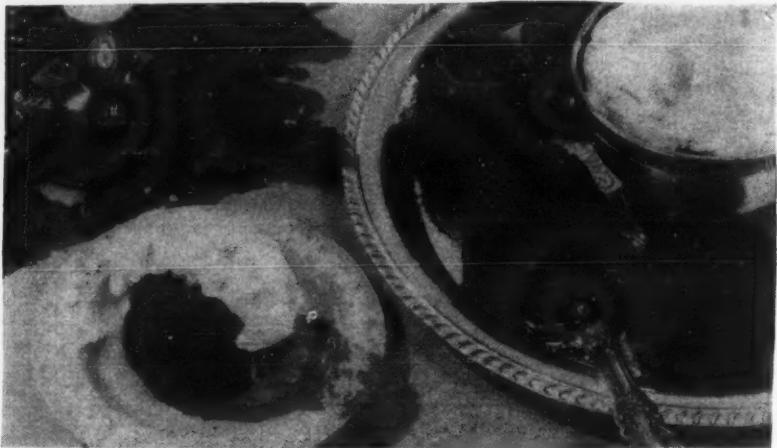
SCHOOL HOUSE: *Materials*—Cardboard; red, black and white glazed paper; white water color; brush; $\frac{1}{2}$ inch

bell; spool wire; yellow cellophane; paste; Scotch tape; mat stock; common pins. *To make*: All window sashes are painted in white. Chimney is made from mat stock and weather vane from cardboard. Before pasting roof on cupola, paste a piece of spool wire diagonally across, fastening bell in center with another piece of wire. Paste roof on and fasten weather vane with common pin, in same way as cross on church.

HOUSE: *Materials*—National blue and white glazed paper; national blue and white crepe paper; yellow cellophane; white water color; brush; paste. *To make*: Lines painted around bricks on chimney in white water color.

TREES: Evergreens can be made with a heavy paper cone base (cut a circle in quarters to make four trees). Wind cone with fringe made of $\frac{1}{2}$ dark green crepe paper, beginning at bottom.

—Courtesy Dennison Mfg. Co.



Christian Herald Large Quantity Recipe

MOLASSES PLUM PUDDING (for 100)

	First Portion	
Orange Juice	5 cups	Peeled, Chopped Apple
Seedless Raisins	4 qts. $1\frac{1}{2}$ cups	Grated Orange Rind
Diced Citron	$2\frac{1}{2}$ cups	$\frac{3}{5}$ cup

	Second Portion	
Eggs (slightly beaten)	20	Molasses, unsulphured

	Third Portion	
Chopped Nuts	$2\frac{1}{2}$ qts.	Dry Bread Crumbs
Ground Suet	5 cups	1 qt. $3\frac{1}{2}$ cups

	Fourth Portion	
Sifted All-Purpose Flour	5 cups	Cinnamon
Baking Powder	$3\frac{1}{2}$ thspns.	Salt
Soda	5 thspns.	Allspice
Sugar	$2\frac{1}{2}$ cups	Ground Cloves

Mix first portion and let stand one hour. Combine eggs and molasses. Add third portion to second portion and stir. Sift fourth portion into combination of second and third portions and blend well. Add first portion and mix well. Turn into greased pudding molds with tight-fitting covers. If no covers are available, then cover with aluminum foil and tie securely. Place molds on rack in deep kettle and pour in boiling water to half the depth of the molds. Cover and steam 5 hours, adding more water during steaming when necessary. Serve warm with hard or ice-cream sauce.

—Courtesy American Molasses Co.

TREE TRIMMINGS

(Continued from page 44)

green paint and glitter, trees cut out of felt and trimmed with sequins to hang flat on a wall.

The program on this occasion might include stories about the Christmas tree—how it originated and grew in recognition.

An outstanding reference book for Christmas lore is *All About Christmas*, by Maymie R. Krythe (Harper's, New York, 1954, \$2.75). A whole chapter is devoted to the history of the Christmas tree, tracing its origin as far back as the Druids. All the favorite legends are included. There is the custom of lighting the trees to represent stars twinkling on its branches, said to have been originated by Martin Luther. There is the story of the little fir tree, which, though it had no gifts to bring, went with all other living creatures to the stable in Bethlehem the night of the Saviour's birth. A nearby angel took pity on it, and asked some stars to rest on its boughs, making a lovely sight for the baby Jesus.

Some say the fir was chosen as the Christmas symbol because each bough resembles a cross with its twigs at right angles to the branches.

The first Christmas tree in a church in America was supposed to have been introduced by Pastor Henry Schwan in 1851 in Cleveland, Ohio. He had much opposition to overcome, but at last convinced his membership it was in keeping with the Christian spirit of Christmas. For many years afterward Sunday school entertainments on Christmas Eve featured beautifully trimmed Christmas trees.

In *4000 Years of Christmas*, by Earl W. Count (Henry Schuman, N.Y.), are some beautifully written stories about the Christmas tree, including the lovely poem, "Christ's Tree" by Carl August Peter Cornelius. You will find suggestions in *Let's Celebrate Christmas* by Horace J. Gardner (A. S. Barnes, \$2.50). Of course you will not forget "O Tannenbaum," or "Oh, Christmas Tree," the well-loved carol. And you will want to investigate *The First Christmas Tree*, by Henry Van Dyke, *The Fir Tree*, by Hans Christian Andersen, and *The Tree that Didn't Get Trimmed*, by Christopher Morley.

For more stories about Christmas carols see *All About Christmas*, by Maymie R. Krythe, *Christmas Songs and Their Stories* by Hubert H. Wernecke (Westminster) and other books in your local library. Or ask for the leaflet, "Stories of the Christmas Carols," available from National Recreation Association, 8 West 8th St., New York, N. Y., for 15¢ in coin, plus a large, stamped, self-addressed envelope. Envelope is essential.

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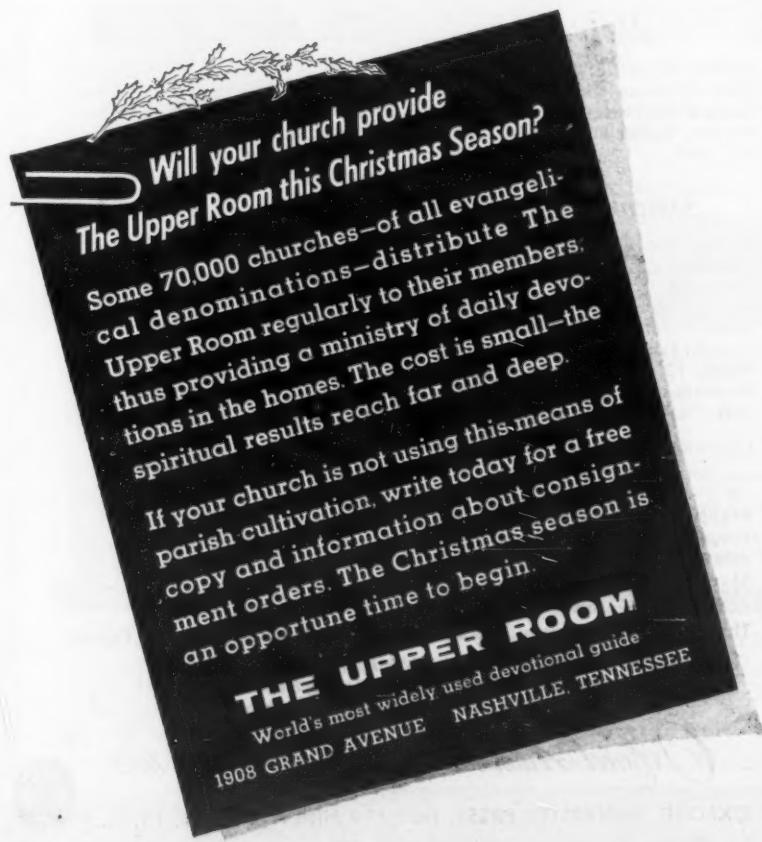
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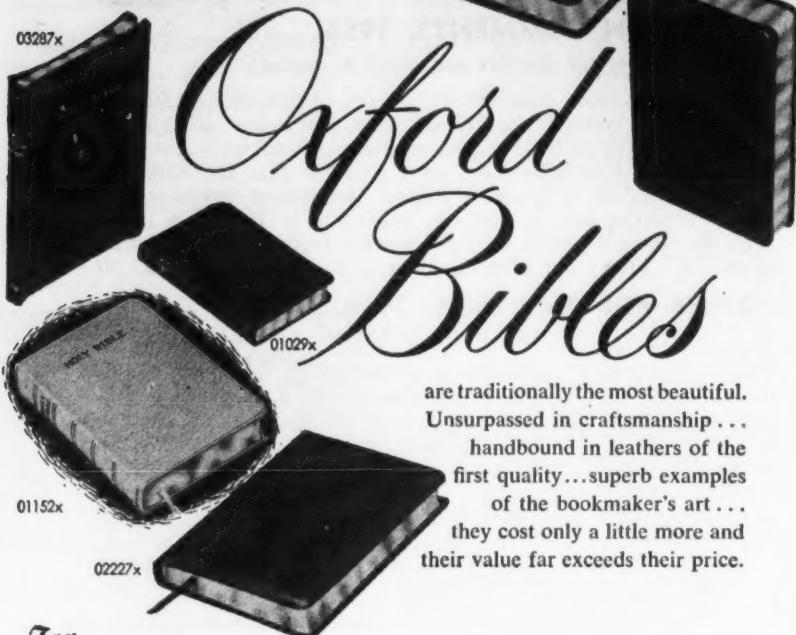
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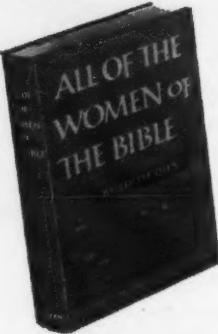
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CHRISTMAS, edited by Randolph E. Haugan (Augsburg, 68 pp., paper, \$1.25; cloth bound, \$3).

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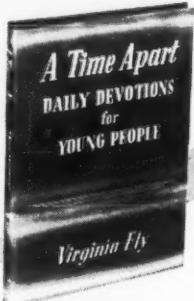
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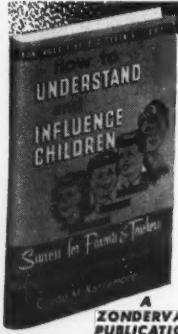
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Reviewed by MARION W. FARQUHARSON

THE WORLD OF POOH, by A. A. Milne. First choice for Christmas for the smallest child up to 8 or 7 years of age is the new edition of Winnie-the-Pooh stories, (including *House at Pooh Corner*). The rather large volume (314 pages) is truly a treasure and a delight with good-sized print, all the original illustrations by E. H. Shepard, plus eight new full-page illustrations and end papers by the same artist in lovely colors. These paintings remind one of Beatrix Potter's pictures, and they help to bring even more reality to the beloved toys of Christopher Robin. Highly recommended for all. (Dutton, \$3.95)

OVER AND OVER, by Charlotte Zolotow. The circle of the year with its many holidays and their importance to a small child is well told in this picture story. From Christmas to Valentine's Day, to Easter and on around the circle to Christmas again, the beautiful days unfold, and a little girl wishes for it to happen over and over. Brightly illustrated with full-page paintings by Garth Williams. (Harper, \$2.75)

LITTLE BEAR, by Else Holmelund Minarik. The adventures of a happy little bear and his mother are told in the short sentences and repetition of a first-grade reader. Unusual format and cheerful drawings by Maurice Sendak give the book a value far above that of most readers. Little Bear's adventures and imaginings are those of the small boy who might read the book. (Harper, \$2.50)

TIM MINDS THE SHOP, by Monckton, illustrated by Patricia W. Turner. Pictures, story and small size combine to make a very English little book patterned after the Beatrix Potter stories. There's color and charm in the tale of the water rat family and their shop on the banks of a stream. (Frederick Warne, \$1)

THE RED BALLOON, by Albert Lamorisse. A magic story of an unusual balloon which must have been a real one for the story is told in large, beautiful photographs with simple, almost unnecessary, text. The adventures of the little French boy, Pascal and his red balloon will delight pre-school and primary children. (Doubleday, \$2.95)

THE CABOOSE CLUB, by Adele and Cateau DeLeeuw. It's the Brown family again (The Expandable Browns) but this is definitely a boy's book. Real and convincing activities of boys who form a club to further their interest in model railroading make an enjoyable story. Plenty of

hard work went into the boys' plans and earning the money to carry them out. Character delineation is varied and convincing. (Little, Brown, \$3)

GONE-AWAY LAKE, by Elizabeth Enright. If you were 11 and had some imagination you might wish for the kind of summer Portia and Julian had. An almost deserted settlement of once-elegant summer homes on a swamp that was once a lake, two new friends—elderly people who distinctly remember their childhood—and an old furnished house to use exactly as they pleased. The summer was full of surprises, eventually shared with family and friends. Excellent writing and knowledge of children, and an unusual setting combine to make a fine book. (Harcourt \$3)

A GIRLS' PRAYER BOOK, compiled by Anne W. House. **A BOYS' PRAYER BOOK**, compiled by John Wallace Suter. Beautiful, brief prayers from many sources and on many subjects are combined in small gift volumes especially suitable for birthday gifts for boys and girls of ten and older. Dignified and lovely collections. (Seabury Press, \$1.50 each.)

LET THERE BE LIGHT, selected and illustrated by D. Newsome. With dignity and beauty the editor has combined ancient prayers and religious quotations with delicate full page water colors and manuscript writing with decorative capital letters. A lovely and inspirational gift book for any age is the result. (Frederick Warne, \$2)

WHEN BOYS AND GIRLS SING. The familiar and the new are combined in this hymnal for children's worship services. A careful selection of 170 hymns plus a section of responsive readings and prayers make it a useful book for any Sunday School. Melodies and accompaniments are simple. (Warner Press, \$1.95)

A CHILD'S GARDEN OF VERSES, by Robert Louis Stevenson. A very modern looking edition of an old classic with cheerful drawings in pen and ink and color on every page by Gyo Fujikawa. (Grosset, \$2.95)

AROUND AND ABOUT RHYMES, by Marchette Chute. Simple rhymes of familiar things, and of others as unfamiliar as Timbuctoo. As old-fashioned and as up-to-date as the childhood rhymes of Robert Louis Stevenson. Illustrated with olive-green silhouettes by the author on every page. "You can't see fairies unless you're good, So they aren't much use to me." (Dutton, \$2.95)

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HOW TO MAKE FRIENDS

(Continued from page 29)

For twenty-four hours before any broadcast, nobody and nothing had much reality for me except my next interview. Often the person I had selected as guest had done a book or books. I read everything I could find that he had written and everything written about him. For one day, anyway, I really knew that person from inside out. When we finally went on the air, naturally my knowledge of him flattered and put him at ease—unloosed his tongue, too. Almost always timidity, nervousness and fear evaporated in the atmosphere of unfeigned interest and good will. Of course, I must admit it wasn't always as simple as that sounds.

There's one important difference between drawing people out in the living room and doing the same thing in a broadcasting studio—the presence of a small, metal object called a microphone. The sight of this little gadget sometimes, especially if it's a victim's first experience, produces a sickness called mike fright. Signs of this affliction are a nervous eye, a tense voice, a shaking hand. When I found any of these before air time, I would begin to talk gently and not wait for answers. That was the one time not to be a Good Listener. Shy or nervous people can be handled in the same way in your own living room.

"Did you ever hear," I might ask, apropos of absolutely nothing when I encountered an obviously disturbed guest, "that when Ethel Barrymore was nineteen, she was engaged to Winston Churchill?" I wouldn't wait for an answer, for it was clear that my guest was in no condition to speak. I would just go on chattering about anything—the extraordinary susceptibility of elephants to pneumonia, for instance, or the fact that I'd just been enrolled as a prospective passenger on the first flight to the moon. If I was lucky, this device helped. But sometimes it availed absolutely nothing, and I would simply have to start the interview with a question about the subject I suspected was nearest my interviewee's heart and hope for the best.

No matter where you are (even in an ice cave in the polar regions, an explorer once told me), if you start a person thinking about an idea or subject that interests him, something fascinating is sure to emerge. The height of my ambition was to have a guest now and then say on the air something he'd never said before.

Sometimes I would get what seemed like a scoop at the time. Fannie Hurst, talking about the autobiography that was supposed to be nearly finished, said sadly that she'd given it up.

"It couldn't be published until most

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of the people in it are dead and I suppose I'll be dead, too, by that time."

Later, however, as writers will do, she picked up where she'd left off and went right on.

Surprisingly enough, Jack Dempsey, the prize-fighter, was one of the most shy-seeming of my guests. Yet after he got used to the microphone and me, he told something that he said he hadn't thought of since he was a little boy.

"Just before I was born," he related, "my mother bought a book from a traveling salesman who came to our door. It was a book about a prize-fighter and made such a nice fellow out of him that my mother, reading it, decided that if I turned out to be a boy, she'd like me to be a prize-fighter!"

I firmly believe my idea for making

friends could be applied in a modified form by anybody to his own social contacts. True, you may not have Helen Hayes next to you at dinner, confiding that before the openings she was sure that all the plays she's ever been in, with two exceptions, would be flops; or Eleanor Roosevelt admitting that she was worried about visiting Buckingham Palace because she might not know all the right things to do.

But if you're in earnest about wanting to be friendly, aren't thinking too much about the impression you're making and have gone to the trouble of preparing yourself, you'll be able to start people talking and be fascinated by what they tell you.

And each time you do this, you will make a friend.

THE END

SARA PERKINS

(Continued from page 25)

other hand, there is Communism, whose promises are never fulfilled and whose propaganda is completely a lie. Behind the bars, when you seem to be in their power, utterly at their mercy, the mask is off and the truth is forced on you with a vividness that would not be possible in circumstances less terrible.

Yes, I was in their power—but only in so far as God Himself allowed. Only that far, and no farther! How could it be otherwise, when Christ had said, "All power in heaven and earth is given unto me"? How could one help but be conscious of that power when one's prayers were so specifically granted over and over again, and when His promises were so completely fulfilled!

Many and many a time I had demonstrations of that power when prayer brought me things the guards had refused! If it had not been so tragic to see their utter lack of faith, it would have been funny to see them, while boldly declaiming that there is no God, doing just what God wanted them to do, in answer to those prayers for help.

For instance, one of my greatest needs was for God's Word. They took my Bible from me, in spite of their propaganda about religious freedom. I couldn't help laughing in my sleeve at what this revealed—their fear of the power of God's Word to give one courage to stand for the truth!

So they took my Bible! But who can defeat the power of God! A few Bible portions remained in my possession undiscovered for quite awhile; and from them I memorized enough to last me all through the years I was to spend in that place. They included the whole of the Gospel of John, most of Ephesians, many Psalms, individual chapters here and there and many separate verses. And what a marvelous source of strength and inspiration they were

as I paced my 12-foot cell day after day, repeating those words from memory!

But it was not only answered prayer that made me sure of His promise, "Lo I am with you always, even unto the end of the world." Twice, in time of need, I heard His voice!

When I was a child I remember wondering what the Bible meant when it said, "Thus saith the Lord." Did God actually speak? And, if not, how did He get that information into the mind of the writer? Now I think I know how He did it!

You see, in the beginning of my imprisonment I was not too concerned about eventually getting my freedom because I couldn't believe that any government could possibly think it was to its advantage to hold innocent, uncondemned persons in prison. (Many of us had been arrested at the same time.) But as time went on I was not so sure. I began to pray earnestly that God would come to our aid and bring about our release.

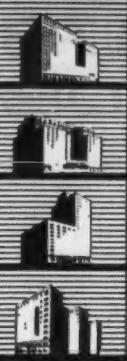
At first He gave me no feeling of assurance. But about this time I began to think in terms of the verse, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you."

As I thought on this verse I decided to show my faith by selecting a day to leave. I even went so far as to pack my things and wait for the guards to come and open the door!

They didn't come! But, late that night, I heard approaching footsteps. They halted outside, fumbled with the lock, and then, as the door swung open, three guards walked in.

I sat up, ready to get into my clothes right away, but when they only took an old bucket and departed, I knew I

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had been mistaken. It was a terrific disappointment—but a disappointment that was followed by the most wonderful experience of my life.

Suddenly God spoke to me; I had a definite consciousness of the words. This is what He said: "According to your faith be it unto you."

It was a marvelous revelation of His nearness, and a perfect answer to an imperfect faith. For I realized immediately that the failure was mine: I had not completely committed my way to Him. One of His promises says, "Commit thy way unto the Lord, trust also in Him and He will bring it to pass. He will bring forth thy righteousness as the light and thy judgment as the noonday. Rest in the Lord and wait patiently for Him."

So I learned to wait with a new peace. From then on, while I waited, I thought much of Paul and his prison experiences. Ephesians became a great help to me, for it was written from a prison, and now, nineteen centuries later, it spoke in a truly wonderful way to a prisoner in Communist China, who needed the encouragement Paul gives out of his own experiences.

His words brought me a sense of security, of stability—a sense of the everlasting, unchangeable purposes of God, not only for mankind, but for the individual. For what part could blind chance have in a world where such facts as these are true: "According to the purpose of Him who worketh all things after the council of His own will." Or this: "Chosen in Him before the foundation of the world."

Paul's prayer for the Ephesians became mine, that God would give me the spirit of wisdom and revelation in the knowledge of Him. And this He did in many ways. One of the ways took the form of Paul's wonderful exhortation: "Be strong in the Lord and in the power of His might. Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand."

I knew every word of it; and I repeated it over and over: the breast-plate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit which is the Word of God. I clung to it, and it brought me through—through to the time when God's promise to me should be fulfilled.

I waited long years in that little cell with its high, barred windows and door, its thick walls, and its hard bed of boards. I waited, sometimes weary beyond measure, but always in confidence in the fulfillment of His promise.

After the guards came, I waited two more years. I was in for four-and-a-half years altogether, half of it in solitary confinement. But God took care of me—every hour of it . . . every minute.

THE END

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RELIGIOUS RECORDS

Reviewed by GEOFFREY O'HARA

FROM the smallest child's gaily painted player with its unbreakable nursery-rhyme records to the most expensive multi-component high fidelity equipment with stereophonic sound, the record player has become increasingly important in the American home. And the large number of companies producing religious records attests to the fact that many Christian homes are equipped for recorded music and readings.

Because of this expanding interest, CHRISTIAN HERALD begins with this issue regular reviews of the new records produced in the religious field, for home rather than church use.

To evaluate recordings, CHRISTIAN HERALD has secured the expert services of composer Geoffrey O'Hara, best known for the beloved "I Walked Today Where Jesus Walked." Readers will remember his article of November 1956 in which he was crusading for more congregational singing, "Are the Churches Against Singing?"

Whether you are interested in records to use in your family devotions, for maintaining a religious atmosphere in the home or for quiet relaxation and enjoyment, you will find reviews of interest here, every other month. —ED.

• **THE VOICE OF BILL PEARCE WITH THE MELODY FOUR, BL 1501, 12" lp (Bibleton).** Here are a dozen beautifully sung and recorded hymns and sacred songs, such favorites as "Jesus, Lover of My Soul," "Rock of Ages," "I Will Sing the Wondrous Story" with Bill Pearce's solos displaying his rich bass-baritone voice at its very best, and the male quartet including A. Clair Hess, Glenn Jorian, Ray Felten, embellished by women's voices, accomplishing beautiful melodic effects, with lovely piano and organ background.

It is a delightful experience to be able to sit in an easy chair and hear such harmonious singing throughout a dozen selections.

• **HYMNS IN HARMONY, by the Serenaders Quartet, W3030 12" lp (Word).** Almost everyone enjoys a well-balanced male quartette. The Serenaders, a regular part of the radio broadcast "Temple Time," provide good listening in this pleasing, melodic record. One side has calm worshipful music like Bach's "Now Let Every Tongue Adore Thee" and Grieg's "Come to the Saviour Now," the other side lively spirituals and tuneful songs like "Looking

This Way" and "Lead Me Gently Home" which show off the individual voices.

• **BIBLE SONGS AND STORIES: SIXTEEN STORIES FROM THE OLD TESTAMENT IN SONG, NARRATIVE AND PICTURE, 12" lp (Golden album Simon & Schuster).** This album is replete with Bible illustrations in color, making a very effective presentation for eye and ear. This is a down-to-earth earthy presentation of 16 important and interesting focal points in the Old Testament. If it is only partly true that millions of our youth today don't know who Adam was, or Moses, or Daniel, this album will do more in a shorter time to acquaint them with the fundamentals of the Old Testament than anything we have seen so far.

This treatment of Bible stories is definitely geared to modern ears. Practically all the music is done with a "beat." Some listeners may be a little disturbed by what they hear in this record, but there is not a shadow of irreverence, but on the other hand much sincerity.

• **ACCORDION IN HI-FI BY DON LANDAAS, BL 1502, 12" lp (Bibleton).** An assortment of "songs without words" such as the famous "Holy City" by Stephen Adams, Mallotte's "The Lord's Prayer," the ever popular "Onward Christian Soldiers," "The Stranger of Galilee" and other very popular hymns and songs played by this accomplished accordionist. For those who enjoy the accordion without too much of the usual fast "technique for technique's sake" here is a musical accordion concert for you.

• **WORDS TO LIVE BY—PRAYERS AND INSPIRATIONS, DL 9045, 12" lp (Decca).** Eighteen famous poems and seven of the most loved passages from the Bible read by Arnold Moss, R. E. Johnson and Jay Jostyn.

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• **CHRISTMAS CAROLS—LEW CHARLES, W3013, 12" lp Organ (Word).** The most famous and popular of our Christmas carols including the superb Handel melody "Joy to the World," as well as such favorites as "O Little Town of Bethlehem," "Hark the Herald Angels Sing," "O Come All Ye Faithful," 14 in all. Here we listen to the melody only.

THEY CAN LIVE AGAIN

(Continued from page 42)

cents prepare for the outside world. Once mental hospitals were strictly avoided by the community around them. Today thousands of individual volunteers help prepare people for the outside world. They teach everything from dancing to radio repair, organize garden, stamp, and musical appreciation clubs, assist the patients in getting out hospital newspapers, and help in giving vocational aptitude tests. One of their most helpful services is instruction in make-up, hair-styling, and current fashions for women who are soon to be released.

Still another valuable service is taking convalescent patients still in the hospital to church suppers, concerts, bowling competitions, baseball games, and industrial plants, or simply driving through the countryside. A hospital superintendent said that, according to his observation, patients taken out frequently have a much better than average chance to get well.

Even people who have gained a good grip on reality sometimes need a temporary residence where they can be geared for life in the outside world. "Halfway houses," though in existence in Europe for a long time, are still rare in the United States. One of the best-known is the "Quarters" in Santa Clara, Calif., not far from Agnews State Hospital. A little over a year ago, a group of local employers and professional people known as the Rehabilitation Planning Committee rented an old-fashioned residence to serve as a halfway house for men. Ex-patients can stay at the Quarters for three months, but, with the help of the community, the majority are able to leave earlier.

One of the first state-sponsored halfway houses in the country is at Meriden, Conn., where Undercliff, a hospital that once housed tuberculosis patients, has been turned into a center where 150 men and women from the state's three mental hospitals are being

groomed to live in normal society. Residents may shop, attend church, or see a movie. A few have jobs; others are finding out, through occupational guidance and practice, what they'll best be able to do when they go back to the workaday world.

For patients who are recovering but still dependent, we need more foster homes. In Gheel, Belgium, all but the most difficult cases have been cared for in private houses for centuries. In California last year, people opened their homes to 1106 patients on "leave of absence" from the state hospitals. They ranged from teen-agers to an old lady who had been a mental hospital patient for 50 years, and had the first automobile ride of her life when she went to her new domicile. She was soon knitting sweaters for the children and functioning as an extra grandmother. A man who had been a camp cook before entering the hospital 30 years earlier volunteered to take over preparation of his foster family's meals. He is now making \$100 a week plus room and board as a camp cook in a national park. Last year over 300 of California's home care patients were able to go on to greater independence. Some other states, notably Maryland and New York, have introduced foster care for selected cases, but, largely because of irrational fear, the number of homes available is still very limited.

REHABILITATION of ex-patients returning to the community depends largely on individual citizens—you and me. We are the ones who greet, or don't greet, the neighbor home from the hospital; who give or withhold jobs; who help, through clubs and other activities, to draw him back into community life, or let him sink into loneliness and despair. It's up to all of us to remember that, helped by friendliness and encouragement, mental patients *do* recover.

THE END

THERE WERE SHEPHERDS IN THE FIELD

(Continued from page 7)

several shepherds—a little group of men who had learned to trust one another and work together. It is not altogether unlikely that there may have been differences of opinion among them as to the best ways to care for the sheep. But as each one surrendered an occasional personal opinion, for the sake of group action, they had worked out an effective system of caring for the sheep, and their flocks were well cared for.

It has been said that true success consists of doing one's best while a member of a team. It calls for a high

quality of spirituality to be able to work alongside other people without becoming jealous of their achievements, envious of their honors, or callous in the matter of their cares. The Apostle Paul, in writing to the Romans, said: "Rejoice with those that rejoice; weep with those who weep" (Rom. 12:15), and it usually calls for more Christian grace to rejoice with the rejoicers than to weep with the weepers.

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the sight of a church at war within itself. The shepherds who were keeping watch over their flocks could not have been engaged in any unseemly argument or contention that first Christmas eve, or they would never have heard the Christmas anthem sung by the angels.

If it is true that the shepherds on the Judean hills were a part of the Temple organization, as the tradition tells, then it is rather remarkable that they were willing to go even unto Bethlehem to investigate "this thing that happened." Their whole instinct must have insisted that they go to Jerusalem and to the Temple. Was not that holy place the fountain head of all their faith and religious experience?

Think of it! To Bethlehem, of all places! In all the long history of Judah no prophet had ever come from the little town. It had no great traditions, on established claims of piety, no record of outstanding religious achievement! Surely the angels must have been mistaken.

But someone among the shepherds was a very wise man with an open mind, for he said, "Let us go even to Bethlehem," and with that they were all on their way.

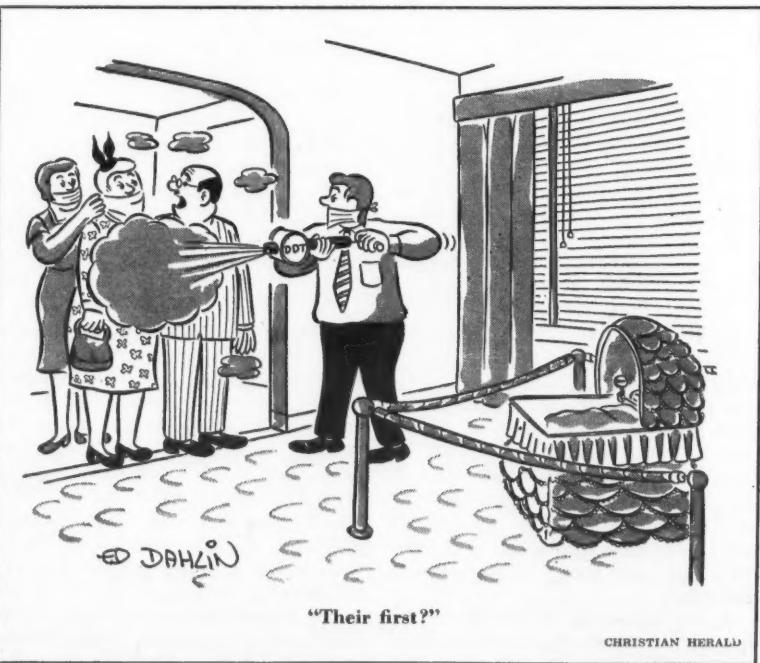
The beginning of a great religious experience is to be found in our willingness to trust our holiest motives and our most sublime instincts, even though they seem to be taking us in new directions to unexpected places.

When Nathaniel was invited to meet Jesus he countered by asking, "Can any good thing come out of Nazareth?" (John 1:46), and had it not been for Philip's insistence he might have

missed the Master. When George Whitefield first suggested to John Wesley that he should go to the fields and preach to the plain people, Wesley cringed at the very thought. For months he hesitated, until finally circumstances made it unavoidable. Once he had taken the step, however, he found the evangelistic fires blazing in an amazing fashion. When William Booth begged the followers of John Wesley to go with him to London's wretched East Side, they disowned him, and with that the Salvation Army came into existence.

It came as something of a shock only a few years ago when the western churches discovered that the young Churches of Asia were producing a group of Christian leaders capable of leading all Christendom. The mission field was producing scholars, evangelists, and teachers for the entire Christian world, and at Amsterdam, when the World Council of Churches was organized, some of the most envisioned leaders were of color races and Oriental background. During the war an American author said, "Hitler is wherever Hitlerism is," and in vivid contrast it must be said that Jesus Christ is wherever the Christlike spirit manifests itself. There is something of the spirit of the Judean shepherds in any man who is wise enough to recognize the Christlike spirit when he sees it, and he becomes a comrade of the shepherds when he agrees within his own mind to go even to Bethlehem to share in that spirit.

Christmas is not a date on the calendar. Early in the third century certain Christian groups were celebrating



January 6 as the birthdate of Jesus. A hundred years later that date was displaced by December 25, a date long associated with a pagan festival. The implication in Luke's story is that Jesus was born sometime between April and November—a season of the year when sheep could be herded in the fields at night. All this, and more, indicates the confusion concerning precise days and dates. But of one thing

there is no doubt. The Christmas spirit is independent of the calendar and economic groups.

The shepherds heard the angels' song because of the manner of men they were, and Christmas enters into the heart of every other man who shares the shepherds' spirit. Christmas, then, is a spiritual experience in which all men of good will and a mind of peace may share.

THE END

THE INNKEEPER'S DAUGHTER

(Continued from page 20)

Caleb tended his flock and carefully added to the contents of his goatskin pouch against the time of taxation which was now at hand. Miriam's fingers were busy with her household tasks and the piece on her loom. But when it was time for each to go to his own city to be taxed as Caesar had decreed, the final thread was set. With delight and maidenly pride the girl opened the oaken box which Caleb had made for her and atop the linen which she had made for her bridal robe she laid the latest of her weaving.

"It is finished!" Sighing with content she buried her face in the soft folds.

But the innkeeper was distraught. Every corner of his small hostel was overflowing with those seeking shelter and yet more knocked at his door asking admittance to the light and warmth within. So often had his tongue formed the words, "No room! You must seek elsewhere!" that they repeated themselves almost without his knowledge and less gently with each repeating.

Once more came the knock that had now grown burdensome to the poor man. Rising wearily, he opened the door, thinking to answer the caller in gruff tones of refusal. But the man standing before him appeared of such quiet manner and yet with a certain urgency that the innkeeper answered his request for lodging almost in sorrow.

"It grieves me that I cannot give you room in my humble place," he said. "But already my guests are sleeping in more corners than my inn possesses. Gladly they rest upon the floor but even now there is scarce room to place my feet."

"But we have special need of shelter and quickly—this night," the stranger answered. "My name is Joseph and I come from the city of Nazareth to be taxed with the rest. Mary, my wife, is great with child and even now her brow is furrowed with pain. Can you not find room for such a one on a winter's night? Gladly will I stay outside, if need be, while some good woman attends my wife."

In vexation, more with himself than with Joseph of Nazareth, the innkeeper replied in short tones of dismissal. "I

have told you already. There is no room!" And he began to close the door against the cold wind.

But his daughter, who had been listening with great attention, ran and put her hand against it. "Wait, Father! We cannot turn these good folk away! What would you do were it Caleb and I in such a sorry plight? I will give up my pallet for the lady!"

"What? For a woman with a child about to be born? Surely you can see that we must not have such a thing here!"

The girl thought for a moment, her hand still held firmly against the door. "I know, Father," she exclaimed, "the stable! Bid the travelers come in to the warmth while I go to make it ready." And without so much as waiting for an answer she gently bade the man fetch his wife while she hastened to her task of preparing for them a shelter where the beasts contentedly chewed cuds.

Flying through the room, Miriam took the broom from its place in the corner and a piece of clean white linen from the line where it had dried beside the fire. Then she took the blanket from her pallet on the floor. "Pooh!" she said, "I do not need it. I am young. And indeed," she looked with speculative eyes at the pallet she had made next to hers for her father, "he is big and fat and he does not need his, either!" With a roguish smile she snatched the blanket from his bed and taking a lighted lamp from the table she hurried from the inn.

All was quiet as the girl opened the door to the stable and set the lamp in a safe place on the floor. The three animals gazed with sad inquiring eyes as she stepped quickly into the middle stall. "Out you go, my beauty. Your stall between the other cattle will gain heat from their warm bodies which you can well do without. Come, move your laggard feet." Putting her arm about the reluctant animal's neck she whispered, "There will be a baby—your stall is to behold a miracle this night."

Swiftly the maiden set the cramped stall to rights, sweeping out the old straw from the floor and removing the wisps of hay from the manger. Then from the mound of hay at the back of

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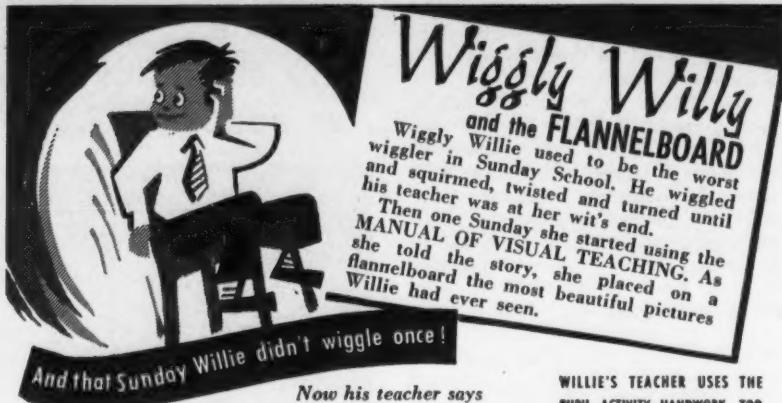
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the stable she gathered an armload, fragrant with sweet clover, and lovingly laid it in the manger. "And may his sweet head rest gently in his little bed," she murmured, laying the piece of clean white linen over the hay and patting it into the mold of a crib.

"Now upon the floor I shall strew a most lavish thick bed of straw. It will not be the worst of beds even though not the best," she said to herself. "And with the warm blankets and the heat from the friendly beasts and the lamp, it will not be too bad a lodging on a chill night."

Making her way quickly back to the inn, Miriam opened the door where her father still nervously paced the floor while Joseph of Nazareth and Mary his wife sat before the grateful warmth of the fire.

"Your bed is ready," the girl called from the threshold. And then she stood gazing in sudden unexplained admiration at the face of the woman before her. "It is not fit for such as you but it will give you rest. And I shall give you such ease and comfort as lies within my power. Come."

With gratitude Mary and Joseph viewed the humble stall in the stable.

"It is fit for a king because it was prepared with love," Joseph said, "and we thank you with all our hearts." Mary, his wife, smiled her appreciation.

"If you need anything in the night, I shall be close by." The innkeeper's daughter spoke softly, for the stable seemed strangely to have become a holy place. Then she went and sat quietly, listening anxiously lest she be called and not hear. But as the hours passed she heard only the sigh of the woman on occasion and the comforting murmur of the husband's voice in answer.

Then suddenly there came the cry of an infant newly born. Waiting only to know that all was well, Miriam felt she could no longer bear the constraint of the stable walls and she stepped quickly out into the night shutting the door carefully behind her. Looking up at the starry sky, she felt relieved—and happy.

And even as she stood in quiet wonderment her ear caught the sound of someone approaching with great speed.

"Caleb!" she cried as the form of the shepherd youth took shape out of the dim night. "Why do you come in such haste? What has happened?"

"Miriam!" the shepherd's voice came in gasping breaths. "Such sights as my eyes have beheld and such sounds as my ears have heard this night you could scarce think of! I ran on before the others." The youth ceased speaking to catch a breath of which he had much need. Then he spoke once more.

"As we were watching our flocks, the others and I, and passing such talk between us as is usual, there was suddenly all around about us a great light as of a million lamps burning! And from no place that we could tell an angel appeared shining with such splendor that we fell upon the ground, trembling. The angel told us to arise and seek the place where a Saviour was born this night. The angel said—you will smile at this—that he was lying in a manger here in the town of Bethlehem. Then, though you will scarce believe it, the heavens opened and a great choir of angels sang, 'Glory to God in the highest! And on earth peace, good will toward men.'

"It is but my foolish imagination playing me tricks, I thought in disbelief. Then we said to each other, 'One will stay with the sheep and we will go and see for ourselves.' Was it my imagination, Miriam? And you—why are you about at this hour?"

Miriam said quietly, "No, Caleb—it was not your imagination." She nodded toward the stable. "A new-born babe sleeps within. There was no room in my father's inn. I will show you—"

"Then it is true! They *were* angels!"

The youth caught quickly at the girl's arm. He paused as if remembering what he had seen. "Miriam," the shepherd looked anxiously into the face of the girl, "I must give him a gift." He touched his leather money pouch. "All that I have, save Caesar's tax, if it does not grieve you."

The eyes of the innkeeper's daughter shone in the starlight. "Of course it does not! But stay where you are and do not move until I return! I shall be but a moment." And Miriam ran back to her father's inn. There she quickly opened the oaken box of her heart's treasures. With no regret or lingering touch she took from it the piece into which she had woven her young love. Then closing the lid she ran swiftly back to Caleb's side and held out to him a small soft white blanket.

"I have been weaving it for our own firstborn who would have felt its warmth in due season." The color heightened in her face. "Now I would give it to keep the small babe in comfort. But only if it pleases you."

"It pleases me indeed," the shepherd smiled. He opened the door of the stable where all was quiet save only for the movements of the docile beasts and the soothing tones of the woman's voice crooning to her newborn son.

The babe slept peacefully in his manger bed.

He did not waken when the young man placed his goatskin pouch beside him and the coins clinked.

Nor when the maiden covered the infant with the soft white wool and tucked it about him gently. **THE END**

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By Amos John Traver

● December 1

Boldness in Christian Witnessing

PHILIPPIANS 1:1, 2; 12-21

"Thank you" notes can be formal, dutiful. Not so Paul's letter of thanks to the Philippian church. He was writing not merely out of courtesy, but because he loved this first mission in Europe with a very special love. He knew, too, their gifts sent to him in prison were gifts of love. How it must have lifted his spirit to know that he was not forgotten. Paul's deepest thanks was for the givers, for those who shared his faith and were greatly concerned about their imprisoned friend. How often we neglect the letter way of fellowship with those we love! There are indications that Paul also received letters from the Philippians. How they must have encouraged him! And Paul's letters are still bringing comfort and courage to countless troubled souls. With our modern means of communication there is little excuse for permitting any friend to feel friendless, compelled to bear his burden alone.

* * *

The story of the founding of the Philippian church is told in Acts 16. Paul's success there proved the call to evangelize Macedonia was divinely sent. Paul had revisited Philippi at least once and perhaps more often. This church never gave him the anxious concern that marked his relation to the church at Corinth. Compare I Corinthians with this letter and the difference is quite evident. Scholars differ as to the date of Philippians. We know it was written from prison, but Paul was imprisoned in Ephesus as well as in Rome. However, the great majority of authorities believe Philippians was written from Rome, A.D. 62.

The fact that Paul was chained to a soldier guard (Acts 28:20) may help us understand his reference to the spread of his witness to Christ among the soldiers. He assures his friends at Philippi that God's purpose is being worked out, even in his imprisonment. He is in Rome, the capital of the empire, as he had hoped. He is allowed to live in his rented house and meet there with his fellow Christians. He is in daily, intimate contact with soldiers to whom he could witness. So God takes the seemingly hard and hopeless

circumstances of life and makes of them open doors for Christian witness. Paul might wear chains, but his soul was free. Chains could not bar Christ from his heart. Nothing could keep him from his supreme purpose, to be a faithful slave of Christ. Living or dying, he belonged to Christ. This is the secret of his boldness.

● December 8

**What Christ Means to the
Christian**

PHILIPPIANS 3:14-16, 20, 21

Christ must mean all or nothing. Let's face it! A half-Christian is no Christian. This is not to despise our heritage. Paul was morally a good man, deeply sincere in his persecution of Christians. He had neglected no prescription of Hebrew law. Like the rich young man who came to Jesus, he could say, "All these I have kept from my youth." By birth and choice, Paul was a model of righteous living. He was not seeking Christ on the Damascus road, but Christ was seeking him. In this act, Paul discovered the secret of true righteousness. It was not to be won by anything Paul could do. It was a gift. It was his, not by doing, but by believing, by accepting the righteousness of Christ and discarding all pretense of self-attained goodness. The goal of right living was not discarded. It was put in its place, the fruit of roots buried deep in his heart, where Christ reigned supreme. So Paul could speak of Christ as "overwhelming gain" while everything else, including his legal goodness, became "useless rubbish" in comparison.

* * *

"How changed are my ambitions." This phrase is introduced by J. B. Phillips before Philippians 3:10. (*Letters to Young Churches*, Macmillan). It should express the change conversion makes in every man's life purpose. Samuel Rutherford testified that one smile of Christ's was of more value to him than kingdoms. Becoming a Christian means that the center of life is changed from self to Christ. Paul's life prior to his conversion was self-centered, he was working out his own salvation. Even religion can be so perverted. I recall the words of the late Dr. G. Camp-

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bell Morgan, after a great crowd had made the rafters ring with the old revival hymn, "That will be glory for me." "No," said Dr. Morgan, "No! No! that will be glory for Christ." The love of Christ and for Christ is the dynamic of Christian faith and life. Disillusioned multitudes echo the tragic plaint of a great Russian agnostic, "Give me a reason for living, give me back the soul taken out of me by filthy hands." Paul has the only satisfying answer—Christ!

● December 15

Living With Christian Joy

PHILIPPIANS 4:1-13, 19

A prisoner is speaking, a prisoner facing a cruel Roman death. "Rejoice in the Lord always, again I will say, rejoice." The word "joy" is repeated in this letter at least 13 times. Paul has two good reasons for joy. He is Christ's and knows the joy of inner peace. He is unafraid because even death cannot separate him from Christ. He had been made right with God. This is the basic reason for Paul's joy. He rejoices, too, that his dear friends at Philippi have not forgotten him.

Those who saw Bishop Ordass last summer felt they had been in the presence of a modern saint. His face bears the imprint of years of imprisonment by Hungarian Communists. But it glows with "The peace of God, which passes all understanding." Circumstances can never be so depressing that a Christian cannot find joy in trusting Christ. We must remember, too, that we may share some of the burdens of our suffering friends by showing them our love. Tokens of our remembrance will relieve some of the weight of their chains.

● December 22

The Wonder of the Incarnation

PHILIPPIANS 2:11; GALATIANS 4:4, 5

"To clothe another in fine raiment, love lays aside its own imperial robe." In the words of Henry Jowett we have the faith of Paul. Christmas rightly becomes a feast of joy, of unselfish acts of love. It rightly becomes a day of happiness for our children. It is easy to lose the divine significance of the day in giving and receiving gifts of love and friendship. Christmas is the day of incarnation, of God becoming flesh and dwelling among us. It marks the supreme act of God's love, of God's purpose to save us eternally from our sins. How earnestly we should plan our Christmas celebrations to make this clear. It was not just a kindly carpenter who was born that day in Bethlehem. It was God, laying aside His imperial robe so that we might be suitably robed, as sons of God.



A French writer describes a conversation he overheard in a dugout during the First World War. The dugout was full of severely wounded men. One said, "I am finished, I can't get better." His buddy replied, "You'll be all right. They'll take off your shattered leg and give you a new one and you can go back home and live out your life."

"But," said the first soldier, "I have

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lived a very bad life. If I go back, they will hang me for my crimes."

His chum answered, "There's nothing against me back home. I'll tell you what you must do. You must take my name. I give it to you. It's over there, in my pocketbook. Take it and give me your name, and I will carry it all away."

This is what Christ is offering. His Name to bear. His perfect life in exchange for our sin-stained lives. His birth was humble. His life was selflessly spent in acts of love. His death was a bitter cup to drink, made bitter by our sin. His resurrection was His victory over sin and death, for us. Beneath the sentimental celebration of Christmas we must see Almighty God revealing His loving Fatherhood in the most amazing act of grace the world will ever see. The angels understood as they sang above the Bethlehem hillside.

● December 29

Brothers Through Christ

PHILEMON 1-16; COLOSSIANS 3:14

Not all Paul's converts were poor. While spending three years at Ephesus, Paul evangelized through Asia Minor. In the city of Colossae, he won Philemon to Christ. Philemon and his wife Apphia, and son Archippus were baptized and in this home of wealth, Christians met together for worship. Philemon had slaves. No one had ever seriously questioned slavery. Under a kind master slaves were well cared for. Some of the great artists, writers and physicians of the Roman empire were slaves. One of Philemon's slaves, Onesimus,

was, robbed his master and ran away.

How did he come to meet Paul? I think, like the prodigal son, he had found his fancied freedom not worth the price. Perhaps he had served Paul in his master's home. So he turned to Paul for help and Paul won him to Christ. Skilled in service, he devoted himself to waiting upon Paul. Paul, the highly educated Pharisee, and Onesimus, the slave, became devoted friends. Now the problem! Christians should obey the law. Onesimus was the property of Philemon. This beautiful letter to Philemon was Paul's part in paving the way for a kindly reception for the returning slave. Its dynamic is brotherly love. Legend has it that Onesimus was received with love and became supervising minister for several churches in Colossae.

❖ ❖ ❖

This letter is a model of persuasive writing. It is diplomatic in the best sense of the word. Paul expects the best from Philemon and tells him so. He dwells on the relationship of brotherly love that binds them together. With some pathos and humor, Paul notifies Philemon that he hopes to visit him again when he is released from prison. With magnificent audacity he asks his friend to receive Onesimus as a brother beloved. It would take centuries of infiltration of Christian teaching and example to awaken the conscience of mankind to the sinfulness of slavery but Paul made a brave beginning. The love of Christ breaks down the man-made barrier between children of God, whatever race, or nation, or social class. Christians must clasp the hands of Christians as beloved brothers.

WE'RE RUNNING OUT OF MINISTERS

(Continued from page 24)

These piecemeal solutions are good as far as they can go. But there are some aspects of the problem which require help from the total membership of the churches. Your own denomination, your minister can only do so much. If we are to have enough preachers to go around, you yourself are going to have to join the team.

Let's not be defeatist. There are young people in our churches in ample numbers to fill the need for recruits. They are better educated, healthier, more capable than the prospective recruits of any previous day.

But these young people who are available will not automatically drift into the ministry. As a matter of fact, they will probably react against any appeal. They have their arguments all ready.

"Why should I make any commitment of my life," asked one young man just out of high school, "when Uncle Sam has already committed it for a couple of years for me? Who knows what I'll be ready for when that's over?"

Another says, "I want to serve in the church all right, but I just don't feel called to the ministry. I can be of more help as a layman."

Others are worried about social and economic aspects of the ministry.

Vocational guidance advisers in the public schools give no help. They either do not think of the possibilities of the ministry as a vocation, or they do not encourage it.

So—it's up to you. What can you do?

In the home, you can develop a wholesome respect for the Christian ministry. Too often the so-called Christian home has caricatured preachers more severely than motion pictures and newspaper cartoons have done. If the only ideas children hear about church leaders are words of ridicule or criticism, it is not surprising if they reject the call to Christian leadership.

WHEN you speak about the church and its leaders, talk in positive and optimistic terms. Be honest enough to admit that you wish you had the courage of convictions to give yourself to the work as they have done.

In your congregation you can help fellow Christians to develop a concerned state of mind. Some whole congregations look by habit for qualified young people and steer them into the ministry. This in no sense takes away the Holy Spirit's influence. Rather, this



Mansions of the Heart

THE many mansions of your heart
Must have a room for Him;
Which room of yours is set apart—
The manger—or the inn?

—Orpha Jaquish

is a way of helping the young person to hear and recognize the call of God.

Several churches maintain Life Recruit Clubs. These groups bring together the committed youth and help them continue in service and training until their seminary education has been completed, or until ordination.

Many church colleges and seminaries have special occasions when they invite young people and their parents and/or church leaders to visit the campus to become better acquainted with their programs. Maybe your first start in helping to solve this problem will be such a simple thing as driving a carload of young people from your church to the nearest college or seminary of your denomination.

Sometimes churches commend the person who makes a decision for full-time service only to forget all about him soon after he leaves to begin training for that work. In several cases, the recruit has lost interest when he discovered how little his dedication meant to anyone but himself. You can do a great service by helping your congregation to keep up a relationship with the recruit and with the college he attends. The local church should support the school which educates its youth for Christian leadership and it should remember that the one in college is still a member of the local congregation needing fellowship with those at home.

What has your church done? Does it "use up" ministers without giving anyone back into Christian service? Does it recruit its finest youth for the ministry? Does it uphold the ideals of the Christian ministry in every way?

These are questions which you, your minister, and the leaders of your congregation should consider if you expect to have preachers for your church in the future.

If you prayerfully think and talk about tomorrow's church leadership, someone, some day will listen and respond. No thrill has ever topped that of winning someone to Christ. But the thrill of helping to find leaders for His Kingdom runs a close second.

If you will share in this mission we may, some day, have enough preachers to go around.

THE END

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THE HORSEWEED CHRISTMAS TREE

(Continued from page 28)

ning. Mom reached eagerly for the letters from home, but I reached for the pile of magazines and weekly newspapers—each one of them wrapped in a colored paper jacket, precious blues, greens, lavenders and yellows.

When we had finished with the last of the wrappers, Mom took us out on the snow blanketed prairie to gather seed hips from the wild roses that had shed such sweet fragrance over our valley in June. We spent an excited afternoon stringing the bright red pods. By then it was almost Christmas, only two more days to wait. The next day Mom popped a dishpanful of popcorn and helped us string yards and yards of the fluffy kernels onto grocery's twine. And so we came to the last day, the magic day before Christmas, the day we could finally bring our tree into the house.

Mom helped us wedge the "tree's" thick stub end into the heavy hub of an old spokeless wagon wheel to make it stand upright, and then she helped us with the decorating. By time to light the lamp, our big horseweed had almost disappeared beneath garlands of invoices, newspaper wrappers, popcorn and rose hips. And from its

wagon-hub base, decently covered with a soft old cowhide robe, to its paper festooned, ceiling-kissing top, it was all ours—a Christmas tree, right there in our own kitchen.

The gifts that were spread on the robe beneath the tree that night were mostly sturdy homemade things: a stout red sled from my brother, a doll dresser for me, a pair of stuffed muslin dolls, almost as big as we were, for both of us. Mom had made the dolls, Mary Jane and Buster Brown, from flour sacks and dressed them from her scrap bag. But their pretty blue eyes, rosy cheeks, and cupid's bow mouths, we learned much later had come from a distant artist neighbor's paint-box. The only "boughten" gift under the tree was the handsome big book of Bible stories, *Easy Steps for Little Feet*, that had come in the "order" months earlier.

In the years since that Christmas I have helped decorate many fine Christmas tree—tall, splendid firs loaded with electric bubble lights, glass and glitter. But none of them could ever hold a Christmas candle to the beautiful horseweed tree we had the Christmas I was 6.

THE END

OUR CHRISTMAS IS A FAMILY AFFAIR

(Continued from page 21)

an aunt and uncle. Baseball cards were for a sports-minded cousin and huge lollipops for each brother. Billy wrapped one wash cloth for the pastor and his wife. Pocket combs were the standby purchase for uncles, and powder puffs for most aunts.

Billy had spent the most money on Grandmother—20 cents for two presents! But when Bob handed me his presents! But when Bob handed me his present for his daddy, I was truly ready to bow to their unique selection of useful gifts! It was a five-cent box of tacks! I could hardly wait for Christmas morning. You can guess which of my gifts I opened first!

Christmas is a time for families. The results may be less than perfect, but are so very satisfying when the children are included in the holiday planning.

Our three boys love baking day. We get out the Christmas cutters, and I divided the cookie dough that I have mixed the night before. Each boy chooses his own decorations from a generous variety. He plans the shapes and colors for his cookies. The older boys have learned to hide their merriment over little brother's outlandish creations. For the sweet tooth, this is the most exciting Christmas activity of all. They take special pains to make

pretty cookies to present to playmates. To see their inventions and hear their squeals of pleasure takes the drudgery out of the tremendous job of cleaning the kitchen after the junior chefs get through!

Decking the home for the holidays can also become a family project. The boys help make candles, mobiles, and the traditional stars, chains and so on.

During the holiday season we try to have at least one special family excursion. Usually it is to the nearest big city where we can enjoy the magic wonderlands which the stores have prepared for us. Or it may be a picnic or hiking trip. When circumstances allow it, a trip to Grandfather's is the best of all.

I have discovered that Christmas means more to me when I make some of my gifts. The boys are being encouraged to find that same satisfaction. Last Christmas, Billy made me a beautiful bud vase of hollow bamboo. His dad received a clever box and treasured because it was lovingly made by his son. A homemade gift is never an inferior one. Always, a gift made by the giver carries with it a little bit of the person who fashioned it.

Among the things that our family enjoys most of all at this season is the receiving and sending of cards and

letters from and to the friends whom we seem to have contact with only at this time of year. How exciting it is to note an increase in this one's family, or the radically different location in another's address. Most welcome is a message from a friend with whom we have lost touch for several seasons. And what a gay addition to the decorations at Christmas these cards can make!

Last Christmas Eve we invited an airman from the base nearby to share the meal and evening with us. Another airman and his wife came for Christmas day. Guests are an important asset to the Christmas season at our house. We ourselves have been strangers at Christmas and know how loved ones are missed at this time of year. Experience has taught us that our guests add far more to our family's enjoyment than they can possibly receive in return.

One year, while our family numbered only two, we invited several other young couples who were also far from their parents' homes to come to our house for Christmas dinner. Each couple brought part of the traditional feast. The good fellowship this crowd enjoyed made up for the big family reunions most of us were missing.

Several years later Christmas found us with small children, thousands of miles from our relatives. The family budget discouraged any grandiose plans. Realizing there were other friends in the same circumstances, we engaged a baby-sitter for the day after Christmas and had our delayed Christmas together. Each family contributed to the meal, and we ended up with ten adults and eleven children in our small house. The parents enjoyed a long, leisurely feast with minimum interruptions, for the small children were being entertained in another part of the house under supervision. All agreed it was an occasion worthy to be repeated.

CHRISTMAS music and storybooks can contribute to the atmosphere of the home at Christmas. As busy as parents must be these days preceding Christmas, our children must not be denied the satisfying experience of Mother and Dad reading Christmas stories to them. Though television stars may read the classic stories to our children, that can not take the place of Mother's lap or Daddy's arms. Nor should Mother and Dad deny themselves this wonderful privilege.

Each year the books and inexpensive records which the children themselves can play are packed away with the tree decorations so they will be as fresh and thrilling as ever next Christmas.

While Christmas Eve supper dishes were being cleared away last season, little Joe engaged our guest in playing his favorite game with him: "Guess What's in the Package?" Joe touched a

bright interesting-looking package and said something like this: "I guess dere's a weal duck in dis one," and he rolled over on the floor, squealing with laughter.

The next participant chose a package and made his guess. It could be reasonable or preposterous. It made no difference to the boys, who had made the game up. The children spent hours during the days before Christmas playing this simple game.

Like many other Christian families, we have become concerned with the lack of emphasis upon the fact that Christmas is the birthday of Christ. Christmas cards, new songs, storybooks, television, sometimes seem to appeal to every emotion except that of worship. We have found the home is the best place to counteract this materialistic fog.

Last year the boys and I had planned a little celebration we thought appropriate for Christmas Eve. They had made as many suggestions as I, and they took complete charge. When it was almost bedtime, one of them went to get a Bible for his dad. Another brought Joe's toy piano for me at least to get pitches on. The guest was invited to sit in the most comfortable chair. Billy had asked for the honor of being "announcer."

"First, Bobby Hendricks will say a poem, called 'What Can I Give Him?'" stated the announcer. Bob did quite well.

"Next, I will quote a verse from Scripture, Isaiah 9:6."

"Mommy, Billy's a pweacher!" whispered Joe so loudly the "pweacher" got tickled and forgot where he was.

"Now, let's see. Oh, yes! Bob and Joe will now sing 'Away in a Manger'..."

"Not me!" declared Joe.

After the solo, Daddy read the Christmas story from Luke, and everyone sang "Silent Night." As the Birthday was discussed, Billy explained to our airman guest that our present for Christ had been a Christmas offering through our church, which each individual had saved for several weeks.

Before hurrying off to bed (the only night in the year they *hurry* to bed!), the boys paused to gaze once more at the tree and the packages underneath.

After they left the room, the airman asked, "Do you read the Bible to them every night?"

"We all take turns reading it," replied my husband. "Except Joe, of course. They are pleased that they are able to read the Bible themselves. Sometimes it's tough going for them, though."

"They are lucky," said the airman, thoughtfully. "The Bible was never read in my home, to my knowledge. Kids raised like me sure miss something, don't they?"

THE END

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Film Ratings by the
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A runaway American boy and his Japanese friend examine a ceremonial drum which they encountered during their amazing adventures in *Escapade in Japan*, a colorful, happy family picture.

motion picture reviews

★ **Satchmo the Great** (UA) This film story of Louis "Satchmo" Armstrong, America's "Ambassador with a Horn," documents the story of jazz. Armstrong and his band go by plane to Sweden, first stop on their world tour that includes Switzerland, Italy, France, England and the Gold Coast. At Lewisohn Stadium in New York, where the band played with the Philharmonic Society orchestra under the direction of Leonard Bernstein, it is the same music as in Ghana but it achieves a new interpretation. Edward R. Murrow gives an excellent commentary. **F**

★ **Escapade in Japan** (U-I) A Japanese boy's mistaken idea of safety for his American friend prompts the two children to run away to find the latter's parents in Tokyo. Thus the audience is taken on an impromptu tour of much of Japan. The plausible story features two fine child actors and presents the natural relationship of children of different races. Photographed in Technicolor and Technirama, the film shows life on a fishing boat, a village, crowded, bustling cities, the countryside, ancient shrines, modern entertainment, school children, family life. **F**

★ **Time Limit** (UA) A U.S. Army major is up for court-martial because of allegedly submitting to Communist propaganda and collaboration while a prisoner in Korea. Investigation by the colonel charged with his prosecution in the event of a trial reveals quite a different story which brings up some important and pertinent questions. Is a military code greater than one man, one mind, one life and the willing sacrifice of one for others? Who has the right to decide? In this case, a man risked all for his comrades and, because of appearances, was counted as a traitor. The drama is directed and acted with conviction. **A, MY**

The Three Faces of Eve (20th C-F) Introduced soberly by Alistair Cook as a true story, this is the amazing case of a young Georgia housewife afflicted with multiple personality. The young woman is torn with inner conflicts as three persons fight for expression within her, until a normal personality emerges and the others disappear. One is asked to believe a lot, but in the realm of mind and emotion nothing seems impossible. The abilities and techniques of the psychiatrist are indicated rather than shown, and hypnosis is used. The case's progress may seem oversimplified. It gives the comforting thought of possible rehabilitation for some mental cases and elicits sympathy. **A, MY**

Les Girls (MGM) What is truth? It depends on who tells the story, according to this spectacular comedy with music, songs and dancing. A libel suit is being tried in a London court. A former member of a vaudeville troupe is suing the author of a sensational account of the group's previous adventures. In a series of flashbacks, the girls' complicated love affairs and careers are revealed by stupendous production numbers which are the pretext for a thin plot. Much satire is aimed at the mores of show people. One of the girls is given to bouts of inebriety which are made to appear funny. Some costumes are daring, to say the least. Metrocolor and CinemaScope. **A, MY**

The Last Bridge (Union Films Distributors) A grim drama of World War II showing in stark realism some of the confusing situations encountered by those in humanitarian services between armies. In this case, a nurse used as a pawn between Yugoslav partisans and German forces gives her life to be true to her idea of duty. In black and white, with a minimum of trained actors, this film is directed in

earthy European style. German and Yugoslav dialogue with English subtitles. **A, MY**

Slaughter on Tenth Avenue (U-I) A realistic, blunt, hard-hitting drama of the New York waterfront. It is a vivid portrayal of gang-ruled longshoremen's unions and the efforts of an assistant district attorney to bring to justice those who shot an honest worker, intimidated his wife and his brother and threatened to paralyze work on the piers. Justice triumphs after a tremendous conflict. Fast paced, with good characterizations. Richard Rodgers' song, "Slaughter on Tenth Avenue," offers a perfect background musical theme. **A, MY**

The Helen Morgan Story (WB) Exaggerated melodrama about a singer and the roaring twenties. A plausible story is woven around a series of songs made famous by the singer more than by the telling of a life, which seems to have been a succession of unfortunate incidents prompted by her association with a bootlegger. Here is the sad odyssey of a woman who knew the height of success and the abyss of despair and disillusion in her losing fight against alcoholism. Law en-

AUDIENCE SUITABILITY RATINGS

A—Adults; MY—Mature Young People;
Y—Young People; F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

forcement agencies and personnel are subject to ridicule. **A**

How to Murder a Rich Uncle (Col) When Uncle George returns to England after having made his fortune in the New World, a scheming nephew plans his "accidental" demise in order to obtain his riches. The would-be murder drama turns into an unexpectedly amusing comedy. In CinemaScope. **A, MY**

The Joker Is Wild (Para) A sad, cynical, presumably true-to-life drama based on the career of the nightclub comedian Joe E. Lewis. Other than a warm friendship between two men, lasting until one of them walks out, there is no pleasure in this. Intense concentration on drinking and its continual relation to the main character is part of the story and there is an inexcusable preoccupation with the seamy side of behavior attributed to some Broadway performers. The last scenes cannot be written since the subject is living. One wonders why this unedifying tale had to be told at all. **A**

Quantez (U-I) This western features standard characters often found in similar combinations: the sadistic killer gang leader, his followers, the woman who can be prize or victim, the older reformed gunman who wants no part of violence but is led to it to save others, Indians who bring about the denouement. Although the scenery in Eastman Color and CinemaScope is interesting, the story is labored. **A**

Mr. Rock and Roll (Para) A display for some of the singers and bands who have helped to make this brand of music and exercise popular among some young people. Is rock and roll a harmful fad, or can the energy of the young be channeled for good under effective leadership? The plot leans toward the latter solution. The message is put across in a raucous, sometimes coarse manner. **Y**

The Unholy Wife (RKO-U) It's a cold-blooded Technicolor murder melodrama. The heroine-villainess is so immoral from the start that it is difficult for the viewer to become concerned with her fate—even though a last-minute admission of guilt and ensuing repentance is intimated in a confession to a priest before her meeting the "law's demands." Well acted, in all its

horrifying implications. **A**

The Devil's Hairpin (Theodora Production, Para) A former racing car driver, ten years away from the sport, makes a comeback for fame against great odds, and wins. This Technicolor drama of extreme suspense involves the change of a man's character for the better while depicting the thrills of a closely run auto race in beautiful and hazardous California landscape. Well acted. **A, MY**

Valerie (UA) A post-Civil War suspense melodrama of tension and cruelty. The carefully built series of flashbacks portray events brought about by the questioning of witnesses at the trial of a man accused of mistreating his wife and murdering her parents. A sordid tale. **A**

Johnny Trouble (WB) An elderly woman still waits for her son who disappeared 27 years before. When the hotel in which she lives becomes a boy's college dormitory and she remains in residence, she hopefully identifies an unruly student as her grandson. This sentimental melodrama is the story of how behavior changes are brought about by their encounter. Ethel Barrymore gives more dignity to the grandmother's part than it deserves. There is much drinking. **A**

Chicago Confidential (Peerless Prod. Inc., UA) Gangsters in high places are exposed by a fearless state attorney when he proves they are determined to take over a labor union. A well-acted, hard-punching crime drama with a complicated plot. **A**

Lady of Vengeance (UA) The American owner of a London newspaper tracks down the reason for the suicide of his young ward. He plans his revenge for the despoiling of the girl's life and character by enlisting the help of a notorious criminal, with extraordinary results. **A, MY**

Forty Guns (20th C-F) An annoying Western melodrama about a woman who heads a cattle empire in Arizona, and the gun-slinging Federal agent who finally subdues her. The device of a ballad, chanted to guitar accompaniment, is counted upon to take the place of a plot. Drinking, brawling, murder and sex are emphasized. Brutal. **A**

RELIGIOUS FILMS

NEW 16 mm. religious films suitable for church use in Sunday-evening services, week-night showings, youth gatherings, family-night affairs and large meetings of other kinds, are reviewed here. Comments on classroom-type films and other visual aids are found on p. 30★.

The Land Time Forgot (Bible Inst. of Los Angeles, color, 36 min.) An interesting missionary film showing the backward stone-age people of British New Guinea who wear little more than feather headdresses and pig-tooth necklaces. Contrast is made with natives who have accepted the Gospel. This has interesting sound effects and an interesting musical score.

How To Develop Dynamic Power (United World Films, b & w, 30 min.) This informal lecture by Norman Vincent Peale is not a religious film but a businessman's approach to self-improvement. Dr. Peale suggests the Bible as most helpful in forming habits of thinking calmly, positively and joyously. This may be useful for men's or business women's groups.

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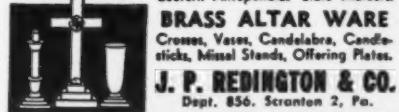
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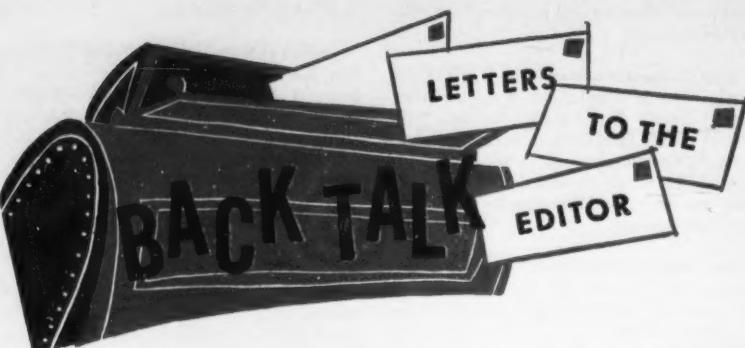
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More About N. T. Wine

TO THE EDITORS:

I am sorry you published the article, "Let's Be Honest About New Testament Wine" (Sept.) thus helping salve the conscience of professed followers of Christ who are using intoxicating liquor. Dr. Lyman Abbott, no friend of the anti-alcohol movement yet a competent scholar, said, "Fermented wine was the least common (in Biblical times) and the percentage of alcohol was small. There were also wines in which by boiling or by drugs the process of fermentation was prevented and alcohol excluded. These were mixed with water and constituted the most common drink of the land."

Hillsboro, Ore. MRS. R. C. LEONARD

. . . Why, oh why did you publish that article!

San Francisco, Calif.

(Mrs.) GEORGIA GRESS

. . . After reading your plug for the liquor interests under the title of "Let's Be Honest About New Testament Wine" I request that you discontinue my subscription.

Bakersfield, Calif. PAUL R. KREBS

. . . A hearty "Amen" to your article. As a pastor I have been long troubled by well-meaning souls trying to "proof-text" their position about abstinence. It takes courage on your part to print this forthright article for I can see now the deluge of abuse you will receive for printing it. May God give you courage always to print the truth even if it hurts and even if it makes us re-think our theology and Christian dogma. You may get some cancellations because of the article. For me . . . I am renewing for two years.

Concord, Calif. REV. PAUL I. IRWIN

. . . You apologize at the foot of the article for printing it, which only makes you look weak to the "wets" as they will of course quote you as agreeing with them.

Long Beach, Calif.

MRS. C. J. WALKER

. . . I was pleased with your publication of the article but deeply disturbed by your apologetic introduction. Dr. Hopkins' stand in favor of personal abstinence and of honest Biblical scholarship is straightforward and uncompromising. Are you disposed to challenge either? Your remarks when quoted out of context give an erroneous impression about the nature of the article and the convictions of the writer.

New Wilmington, Pa.

J. HILTON TURNER

More September Comments

TO THE EDITORS:

"The Fireplace" by F. P. Henry is precious—a beautiful thing and heartwarming. Please give us more like it.

Rochester, N.Y. ALMA E. KRUEGER

. . . "The Other Teacher" by Joyce Holland is one of the finest I have ever read. I am a primary teacher in the Asheville city schools and also superintendent of the children's division of my church.

Asheville, N.C.

FRANCES S. CUNNINGHAM

Unwanted Issue

TO THE EDITORS:

I received my first CHRISTIAN HERALD yesterday but did not enjoy it at all. It seems every book or paper I read these days has nothing but Negroes' pictures and integration and I do not want to read about them. Send me back my money. I do not want these pictures in my home. Maybe the colored people would enjoy them. I don't.

Dublin, Ga.

MRS. O. F. SPIVEY

● The pictures showed a YMCA missionary in Addis Ababa surrounded by young Ethiopians.

Graham's Critics

TO THE EDITORS:

In regard to "Billy Graham's Captious Critics" (Aug.), one can find any number of cases in which liberals armed with nothing but faith in the essential goodness of human nature and nature's God have brought about far-reaching social transformations through community projects. On the other hand, a purely individual gospel has always characterized countries like Germany and Russia and the backward regions of the South. Dr. Graham preaches views of the Bible discarded by all competent Bible scholars for the last 50 years, and fosters blind, unreasoning belief at a time when clear thinking is needed as never before.

Los Angeles, Calif. THEODORE B. DUFUR

. . . I wish to commend you on printing the article by O. Carroll Arnold. It disgusts me to hear church leaders who preach God's Word criticize another man for doing the same. Billy's methods are different from those of some other ministers, but he's preaching the Bible and trying to win souls for Christ. The world will never become better if men continue to knock down the good that does exist.

Rock Island, Ill. MRS. JOHN BLOMBERG

PROTESTANT CHURCH

administration and equipment



In this issue: THE CHURCH AND OUR
ELEMENTARY SCHOOL CHILDREN

DECEMBER, 1957

MAINTENANCE

My son, Brooke Lemburg, and I are very grateful for your kindly interest, suggestions, helpful literature, advice and other information concerning church property maintenance. At your suggestion, Brooke immediately went to our State Director of Fire Prevention and Assistant Fire Marshal, who graciously gave him much worthy advice, National Board of Fire Underwriters' pamphlets, check sheets, and so on. With all the splendid help you have guided him to obtain, my son now feels he can do more efficient work in a field that has been quite challenging.

Mrs. E. H. LEMBURG

Austin, Tex.

PRE-SCHOOL CHILDREN

We want to offer our appreciation and commendation for the excellent September article, "The Church and Our Pre-School Children," by Lois Blankenship. I referred the article to our Director of Religious Education who is greatly enthused by its scope and accuracy of information. As a matter of fact, we were so impressed that we are interested in knowing whether or not reprints are available. If so, we want to order a sufficient quantity to circulate among the parents of our pre-school children, for we feel it would be a highly effective way of acquainting them with what we are trying to do in the church school.

REV. ROBERT J. YUNKER
First Methodist Church

Mishawaka, Ind.

... I have enjoyed every issue of PROTESTANT CHURCH; find September number especially helpful. The article, "The Church and Our Pre-School Children," is exhaustive, valuable.

REV. MERLE R. MEEDEN
First Baptist Church

Howell, Mich.

... Your magazine has been helpful to me on many occasions; especially appreciate the September issue which features the splendid "The Church and Our Pre-School Children," by Lois Blankenship. This will be of help to several of our Sunday school teachers and leaders. Could you send me 12 extra copies?

REV. CHARLES B. HART
The Methodist Church

Babylon, N. Y.

... Is it possible to get about 50 reprints of this fine article to put into the hands of our building committee and some of our parents? I feel sure it will help tremendously in our building program.

REV. PAT HARRISON, JR.
The First Baptist Church

Jefferson, Ga.

... Let me commend you for a fine magazine. It provides me with needed information and stimulating thought in the important field of church building and programs. Are reprints of your educational series available? They would be in-

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C. HARRY ATKINSON, editor

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4

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HELPFUL

Thank you so much for your fine magazine. Many is the article that is filed for future reference. We are planning an addition to our sanctuary and also adding an educational wing and so the magazine is doubly valuable to us now.

REV. KENNETH H. HESSELINK
Laketon Bethel Reformed Church
Muskegon, Mich.

... Thank you most sincerely for your publication. It has been of inestimable value to me in directing the building of

a large church building and two chapels while ministering in Duluth. I am now in suburban Minneapolis where we are preparing to build.

REV. MARVIN W. SAMUELSON
Minnetonka Baptist Church
Wayzata, Minn.

... Thank you for your many suggestions and for Protestant Church which is a tremendous help. Your cordial treatment of my previous letter is greatly appreciated.

REV. BILL CUNDALL
Calvary Baptist Church
Stockton, Calif.

... I appreciate your fine magazine, particularly as we are pushing through a building program.

REV. J. J. STOWE, JR.
First Methodist Church
Oklmulgee, Okla.
(Continued on page 6★)

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PERSPECTIVES

Challenge

SHARING our Christian faith with others in such a way as to make it a life-transforming force has always been a man-sized job in any generation. Conditions confronting the Church today make this much needed effort a challenging affair calling for skills and a quality of dedication equaling, if not exceeding, the noblest periods in our Christian tradition. While the marvels of our modern means of communication hold high possibilities, they also present the Church with some serious problems.

While television is only one of the many media used today to transmit ideas, it will serve to illustrate our point. In his revealing book, *The Hidden Persuaders*, Vance Packard lays bare some of the brainwashing techniques used by the so-called "motivation research experts." He indicates how readily these techniques can be used to pervert our rational processes and to cloud any clear-cut sense of moral and spiritual values. The chapter in which he describes the subtlety used to manipulate the minds of children sends shivers down the back.

By this we do not imply that all television productions are suspect and a menace to clear thinking and moral discernment. Not so. Television has much of good to offer. However, there are far too many demoralizing features put across with such skill and glamour as to make evil seem the better part.

The confused and contradictory impact of the mass of ideas tattooing the minds of our children and youth makes it imperative that the Christian Church be wise and far more skillful in presenting the meaning, the transcendent worth and the enduring satisfaction which arise out of a clear-eyed, intelligent acceptance of Christ's way of life. If this generation and those who succeed them are to be motivated by the Mind of Christ and are to act in all realms of life as Christians should, the Church needs to muster all her teaching resources, human and material.

First of all, there should be a willingness on the part of those who teach within the Church to identify themselves so sympathetically with others as to understand the physical, psychological and spiritual factors present in each individual at the level of growth he has attained.

Second, we can get hold of the fundamental principles and the laws of learning which are inherent in every learning situation. By this means we can learn to adjust our teaching meth-

ods and subject matter to the needs of each personality in whom God's laws of growth are at work. Too often we make the child conform to the kind of teaching and the curriculum material which is easiest for us to master.

Third, we can earnestly work and sacrifice with others of like mind to provide the buildings, equipment and the teaching tools which, coupled with good teaching, go far in eliciting from each pupil maximum interest, attention and willing participation in applying to his daily life and relationships the Christian ideals we present.

Fourth, we can encourage parents and teachers to work together in building themselves up in the most holy faith so they can, by example and precept, share skillfully and meaningfully the saving genius of the Master's spirit with those they teach.

This is a great time for brave and discerning and dedicated people to be alive. It is a great time to pitch into this teaching business in the Christian Church. Good teachers are needed, both men and women. The discipline of mind and character called for, and the discoveries one makes as he shares what is vital to him with those who look to him week by week for leadership, bring their own rich rewards. This inner sense of satisfaction is a good teacher's highest compensation. To this may be added the gratitude of those whose footsteps he has guided in the "way everlasting." In days to come, these grateful pupils will rise up to call their teacher blessed.

Annual Conference

FEBRUARY 18-20, the attractive new Veterans Memorial Building in Detroit will house the Annual Church Architectural Conference, sponsored jointly by the Church Architectural Guild of America and the Department of Church Building, National Council of Churches. From very small beginnings this annual meeting has grown steadily in attendance, interest and in the quality of its program and exhibits. Last year's attendance, made up of architects, church-building executives, clergymen and members of church-building committees, was 1,000.

Due to the magnitude of the current building program which is climbing toward a billion dollar outlay for 1957, and the thorough promotion both in the American and Canadian churches in the general Detroit area, it is predicted that the attendance this year will exceed all previous records.

—C. HARRY ATKINSON, *Editor*



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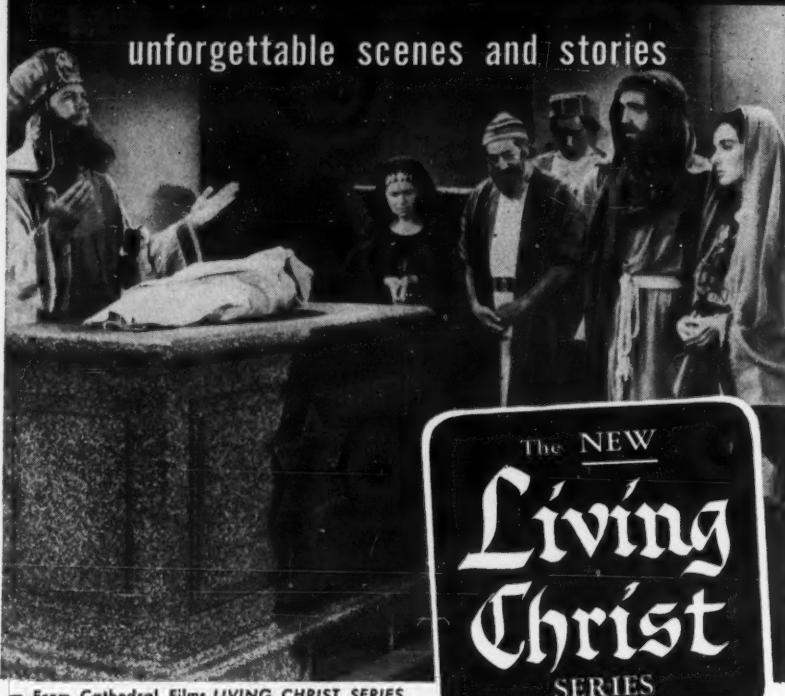
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MAIL BOX

(Continued from page 2★)

... I continue to enjoy your fine publication, especially the articles concerning the problems faced by city churches with changing populations and other accompanying problems. Thank you for your fine contribution to the Protestant understanding of good administration and equipment in our churches.

REV. HARVEY A. EVERETT
Canon City, Colo.

COLOR

Each issue of PROTESTANT CHURCH is read, marked, and passed on. I and others have wondered what to do to enhance the atmosphere of worship without redoing the present work.

JOHN WHITWORTH, JR.
New Sharon Christian Church
New Sharon, Iowa

■ In order to be of practical assistance, we need to study photographs of the church interior. We also need to know the width of the pulpit area, height of the side wall, and the highest ceiling point at the center line of the building. Needed, too, are descriptions of the color used on walls, ceiling, floors, furnishings, furniture, windows.

... I read the article, "Color in the Church," in PROTESTANT CHURCH for September... and found it interesting.

R. C. KARSTED, Advertising Manager
E. R. Moore Co.
Chicago, Ill.

BULLETINS

"Signs Of The Times," by A. R. Kirk, September, was most interesting. Where can I get a book or pamphlet on "sentence sermons"?

REV. CORNELIUS VANDER NAALD
Reformed Church
Staten Island, N. Y.

■ Recently published is: "Improve Your Church Bulletins," by Webb B. Garrison (Fleming Revell Co., Westwood, N. J., \$1.95).

CONGRATULATIONS

Congratulations on getting Lois Blankenship to do the article on pre-school children. We would like to reproduce it for distribution.

REV. S. TURNER RITENOUR, Exec. Dir.
Dept. of Church Building
National Council of Churches
New York, N. Y.

... The September issue of PROTESTANT CHURCH was passed on to me during our pastor's vacation period. I have read it with genuine interest and delight.

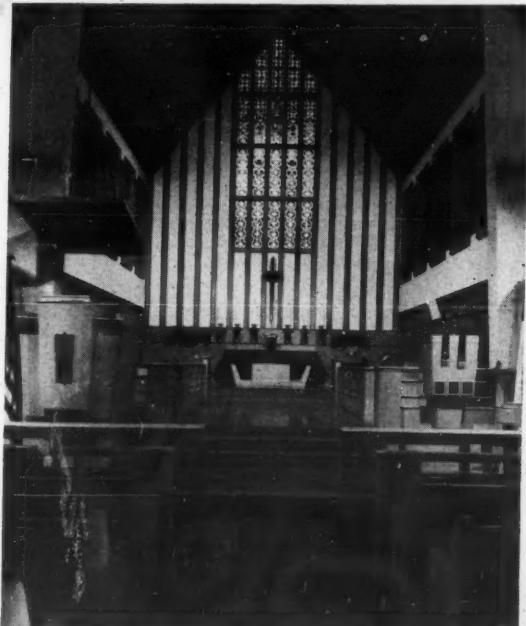
HARRY L. MOORE, Minister of Education
Chevy Chase Baptist Church
Washington, D. C.

COVER: A classroom for elementary school-age children in the recently erected addition to the First Baptist Church of Westfield, N. J. The pastor is Rev. Elbert Gates, Jr., the architect Emil A. Schmidlin, A.I.A.

Making Our Church Worship More Meaningful



TRADITIONAL: Chancel of First Presbyterian Church, Fort Wayne, Ind. Pleasing conservative interior is work of A. Hensel Fink, AIA.



CONTEMPORARY: Same architect designed this sanctuary for First Methodist Church, Passaic, N. J. Beauty is not limited by "style"!

By JOHN R. SCOTFORD

PROTESTANT church worship serves a double function: it instructs and inspires. In the past the emphasis has been on providing a place where the maximum number of people could hear the preacher and from him learn of God. Today congregations are asking for something more. They are asking for a setting or an environment which disposes them to sense and experience the Divine Presence. They feel that the eye as well as the ear should have a part in Christian worship.

Centuries before the term "visual education" was invented, the Roman Catholic church discovered that an effective way to stir the religious emotions of the common man was to give him much to look at. This approach is still effective. However it presents some problems to our Protestant churches. The ends we seek must be found in subtler ways than those which characterized some of the historic churches.

Protestant worship at its best is a two-fold experience. The individual seeks a sense of union both with his God and with his fellows. Neither experience is complete without the other. We assemble in churches that we may join our hearts in a common quest. If a room is to promote corporate worship, it must stir similar private emotions in the hearts of those who meet there. It must speak a language which many will understand. It must create a unified impression quickly. For this reason artful simplicity is a prime requirement for a worshipful church. All the incidentals must be subordinated to one great purpose—true worship. Unity is essential.

How can this be achieved without either a primitive barrenness or a deadly uniformity? How can simple elements be used to stir the religious imagination?

The first step is a negative one. As far as possible all distractions should be eliminated. The mind should be protected against unfruitful wanderings—such as counting the organ pipes or adding up the digits on the hymn board. "Busy" decorations which tempt the eye to wander in meaningless mazes should be avoided. The windows should serve as a refreshing relief from the center of worship but they should not distract from or compete with it. Pictorial elements either in the windows or on the walls should be kept under close control. Rare is the picture which can be looked at with profit Sunday after Sunday.

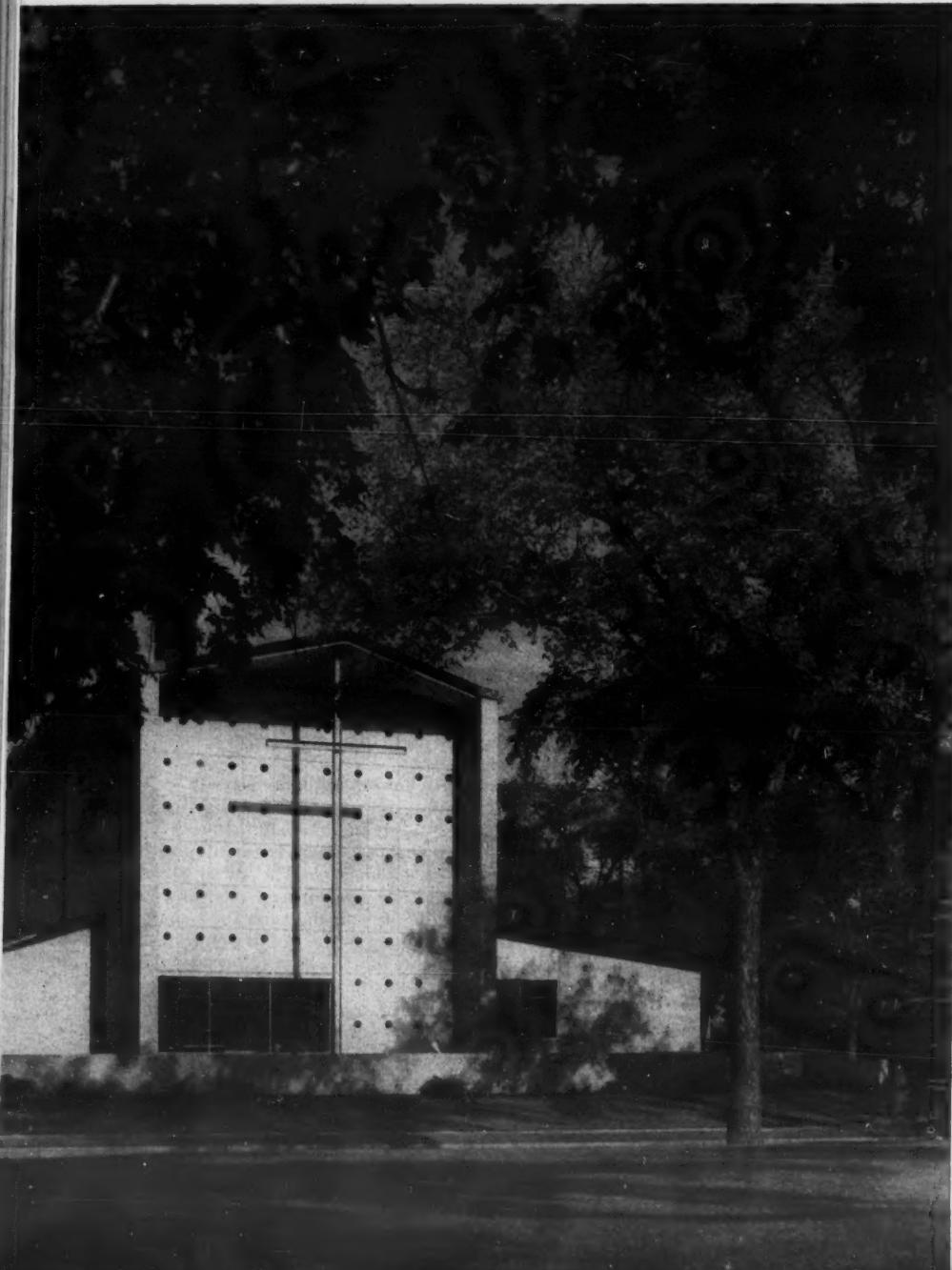
The second step should be a neutral one. People cannot worship effectively unless they are at ease. The first effect of a church upon a congregation should be one of relaxation. Comfort is not to be despised. (Continued on page 24★)

An edifice contemporary, but not "modernistic," the folks of First Christian, highly pleased with "new look," call it "The church that built us"



The spacious fellowship hall has a deep, fully equipped stage. It also features a large kitchen furnished with labor-saving devices.

A 1957 AWARD WINNING CHURCH



Narthex end of the place of worship is concrete studded with small square pieces of thick, colored glass that sparkle in the sunlight. The tall steel cross supports the roof line. Large, clear-glass windows illuminate interior.

Roy N. Thorshov, A.I.A.
Robert G. Cerny, A.I.A.
ARCHITECTS

Dr. Forrest L. Richeson,
PASTOR

THE First Christian Church of Minneapolis, Minn., is pleased with their "new church with a new look." Having used their building for some two years, the pastor speaks of it as "The Church That Built Us" rather than as the church they built.

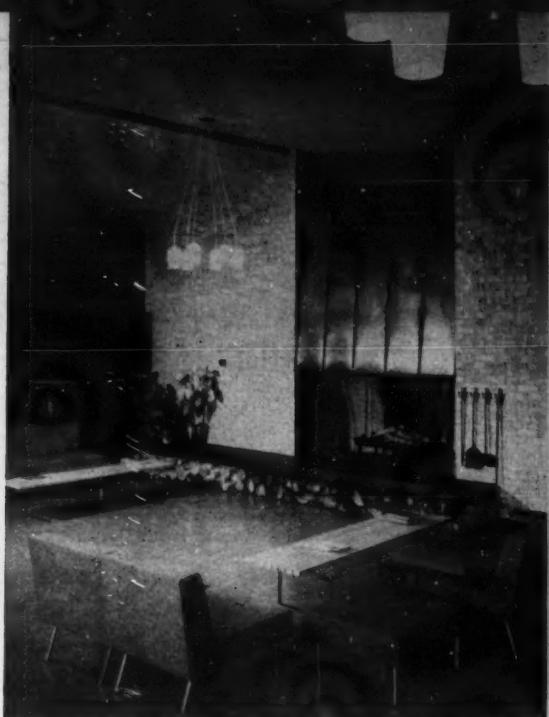
Careful planning by the church leaders for the many functions which make up the program of a modern church and skillful designing by the architect have produced a worthy edifice at a relatively low cost.

The ample site, a whole city block, makes possible the placing of the building in a park setting away from the noise of the street traffic. The lawns, trees, and terraces add a touch of beauty and lend a softening effect to the masonry of the structure. The generous site permits flexibility in placing the several units of the building about an open court where plenty of light enters through the commendably large window areas. The landscaping, viewed from the religious education rooms, adds a sense of openness and beauty.

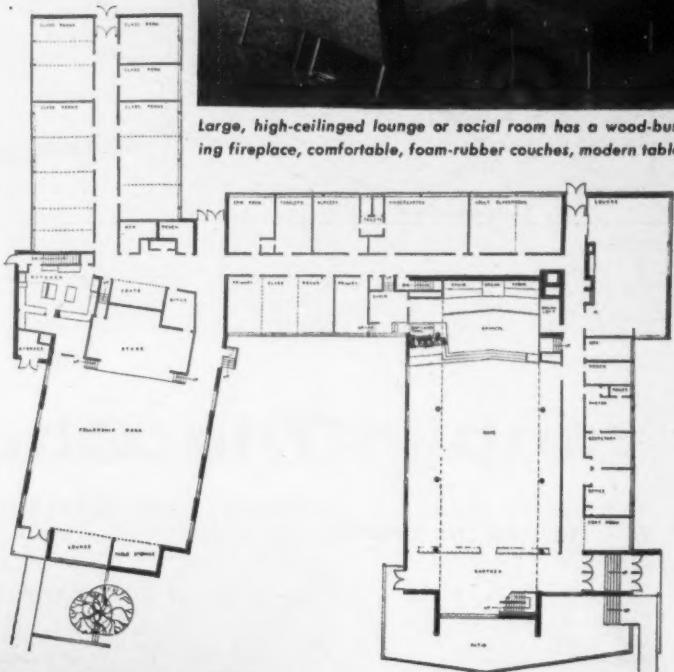
Entrance to the nave is through a spacious narthex made inviting by the light from the large clear glass windows and from the small colored glass windows which pierce the front elevation. The skillful use of greenery further enhances the narthex area. A wall of glass panels separates the narthex from the nave.

The nave, seating 600, reaches its climax in the wall of brick back of the chancel. The texture of this wall is made pleasing by the use of the Flemish bond design. It serves as a fitting background for the graceful, satin-finished aluminum cross suspended above the holy table.

The chancel is lighted and the holy table highlighted by (Continued on page 39★)



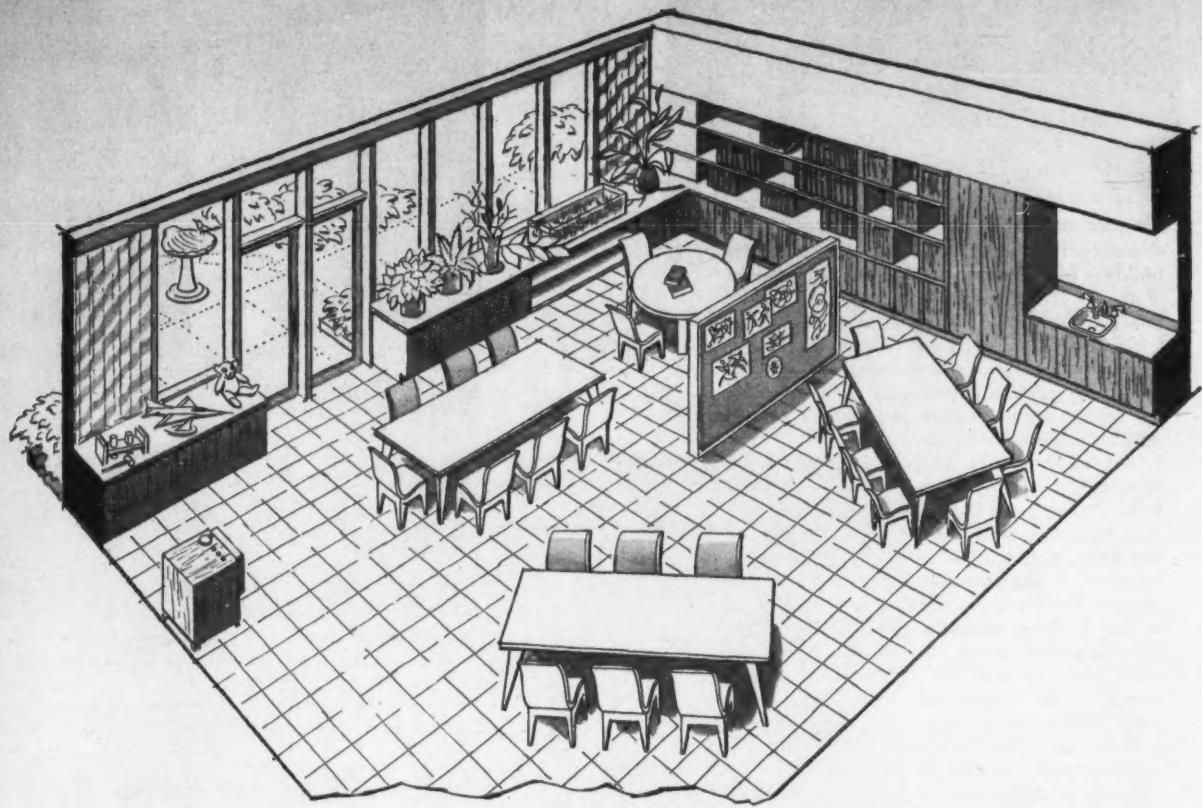
Large, high-ceilinged lounge or social room has a wood-burning fireplace, comfortable, foam-rubber couches, modern tables.



No compromises were necessary in the placing of the various units of the plant, shown in plan above, for the ample site (an entire city block) made possible an ideal placement. All buildings were carefully oriented and are situated in a park setting, away from traffic noises. Terraces and greenery soften the stark masonry. Church won Minnesota Society, AIA, honor award.



Nave, looking toward chancel. Flemish bond design gives brick wall of sanctuary a pleasing texture. Three-dimensional, satin-finished aluminum cross is suspended above communion table. Sunlight coming through large windows in left wall of chancel frequently makes interesting shadows as it strikes cross. Chandeliers are made of brass and glass, are decorative.



The Church and Our

How we can meet the religious needs of youngsters 6 to 11—teaching procedures, grouping and grading, room design and furnishing, teaching tools

Elementary school children, 6 to 11, comprise the largest group ever enrolled in the church schools of America. Known in church circles as Primaries and Juniors, they are found in grades 1 to 6 in public schools. By virtue of their numbers and their restless energy, they are literally pushing out the walls of our educational buildings. The current demand for more adequate facilities and equipment to assure the Christian nurture of these active, receptive young minds, is no passing fad. The foreseeable future suggests no lessening of demand for better facilities for the millions of children who will reach elementary school age in each succeeding year.

The changing times, the critical nature of the endeavor, the particular needs which characterize this age

group, and the newer teaching procedures arising out of many years of trial and error, will undoubtedly lead our concerned church-school leaders to re-evaluate the methods and facilities with which they seek to cope with this elementary school age group. Such questions as these may serve in such a re-evaluation:

- What can and should we know about the physical, mental and religious capacities of these growing children in order to make the Christian way of life meaningful to them *now*?
- What kind of teaching procedures are most successful in meeting their needs?
- What kind of persons make the best teachers for these children?
- What kind of space and equipment do we need to implement effectively

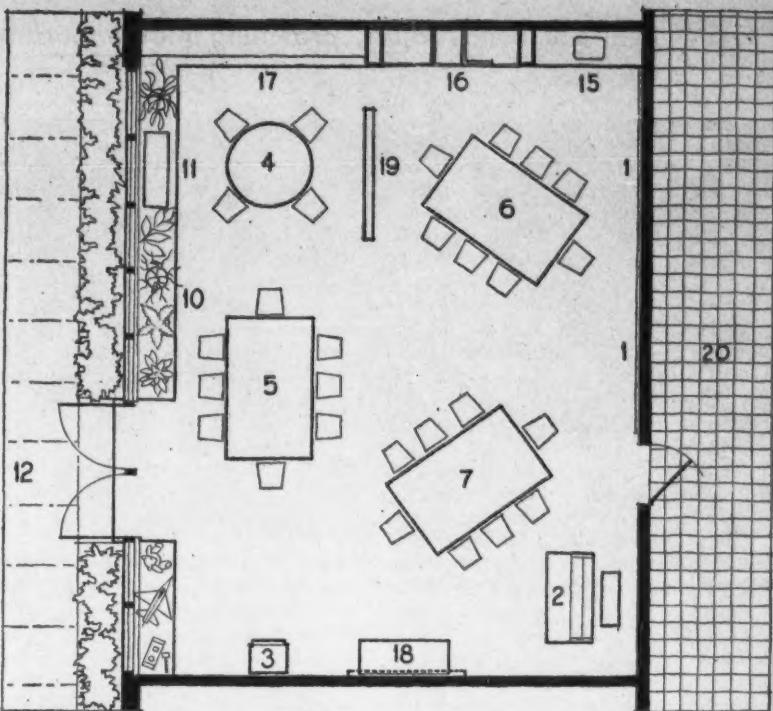
the Christian nurture of these Primary and Junior children?

Whatever approach we make to them we soon discover that these boys and girls, grades 1 to 6, are in the process of taking leave of the shelter of their homes and making the innumerable adjustments which attend their ventures into the big outside world.

MORE and more they will need to be less dependent upon parental direction. They will need more and more to think and plan for themselves. For example, the first-grade child, now 6, has to cope with such problems as finding his way to school, adjusting to life on the playground and to the encounters which confront him on his way to and from school, of fitting into schoolroom routines—of getting along in the world

Left: Artist's conception of a classroom which includes the ideals as discussed by the author. "Too much emphasis," she declares, "cannot be put upon the importance of the setting in which we carry forward our Christian education of these children who are so susceptible to their environment." Note the generous, uncrowded floor area, large windows with a view of landscaping, ample storage, growing plants.

Right: (Key to components of classroom, opposite page.) 1. Picture rail and wall tack-board. 2. Small piano (not shown in drawing). 3. Record player and record storage. 4. Book table for reading. 5, 6, 7. Work tables. 10, 11. Interest centers: plants, aquarium. 12. Church lawn, with bird bath. Doors open onto lawn. 15. Low sink, with counters and storage below. 16. Full height storage cabinets. 17. Low storage space. 18. Worship center (not shown in drawing).



Elementary School Children

By MARGIE McCARTY

outside his home and the close supervision of his kindergarten experience.

To understand these children, to love them, and to help them meet the complexities of life in the assurance of God's concern for them, is one of the greatest contributions we can possibly make to them. The mental and moral climate of their after years will be largely conditioned by what we do for them right now.

Too much emphasis cannot be put upon the importance of the setting in which we carry forward our Christian education of these children who are so susceptible to their environment. "Dim religious light" has no place in children's classrooms. They need plenty of window space and, if possible, a pleasant view of landscaped area. Gone are the days when the interiors of church-



BIBLE IN ART: There's no better way to introduce children to the great religious paintings than to display a good, large, full-color reproduction of one and describe it fully to the youngsters.

Elementary school age is a difficult period of adjustment for children.

must help the child adjust, providing that important part of the youngster's education.

school buildings majored in dark brown and cold gray. Today we have and should use the great variety of cheerful and attractive colors for fabrics, walls, floors and furnishings which can make a classroom a delightful place. Beauty and cheerfulness are not ends in themselves nor are they advocated as child pacifiers or as gimmicks to bait the child's good will. "Space is not sufficient in itself," writes an authority.

"The place where we seek to afford children an awareness of the presence of God should be so arranged and appointed as to predispose the child to like and accept wholeheartedly the Christian way of life." For this reason young children should be kept out of dark basement classrooms and rooms with no outside exposure. Every effort should be made, by touches of beauty, the judicious use of religious pictures, the selection of colors, floors, fabrics and furnishings to make each classroom cheerful, attractive and homelike.

THIS need not involve the church in unnecessary expense. Careful planning and the wise selection of materials, plus neatness and cleanliness, are the essentials. Furniture must be in good repair and suitable for good posture, comfort and convenience.

Interest and attention are best maintained when rooms are well ventilated and temperature is kept at the proper level. Cold floors and drafty windows are a menace to the children's health. Attention levels are at zero when children are physically uncomfortable.

The control of excessive sound within the room or originating outside the room is important if good learning procedures are to be maintained. Modern materials in great variety of attractive combinations are available to assure satisfactory acoustical conditions.

Increasingly we recognize the importance of the proper distribution and control of light intensities, artificial and natural, upon the surfaces within the classroom. Eyestrain or discomfort because of too little or too much light or excessive brightness contrasts, is a serious detriment to the well-being and the classroom efficiency of the child.

Provision also needs to be made for drinking fountains readily accessible to the children of this age. Adequate, sanitary toilet facilities with hand basins and toilet seats of proper height for children should be easily reached from all children's classrooms. Where

possible, it is wise to install sinks equipped with adjacent counter surfaces in each grade classroom. Children can use these facilities in the preparation of their projects and for washing their hands and classroom utensils.

Built-in formal worship centers or special chapels for elementary school children are no longer recommended. These centers tend to limit the flexible use of the room and to make worship less meaningful for children of this age. An unbroken wall should be available in each classroom so that less formal worship centers can be arranged.

SPACE: The importance of adequate space to eliminate overcrowding and over stimulation of pupils and to provide room for a variety of interests and activities cannot be stressed too strongly. Likewise, ample storage space is required. Such space is the most needed yet most neglected facility in the modern classroom. Movable cabinets permit flexibility in the use of each room and in such re-assignment of rooms as new needs may make desirable.

The active nature and the varied interests of these children demand the following recommended floor space per pupil in their classrooms if the most effective teaching procedures are to be maintained: 25-30 square feet is rated *good*; 20-25 square feet is rated *fair*; 20 square feet is considered *not desirable* for the reason that it places too many restrictions upon both children and teachers.

It is generally recommended that classrooms be rectangular in shape with proportions of 3 feet to 4 feet or 4 feet to 5 feet and free from pillars, posts and walls which jut into the floor area. Many teachers prefer classrooms which are approximately square as providing better supervision, good audibility, more floor area and more flexible use of the room.

CHILDREN learn best when grouped with those of their own age, interests and aptitudes. If there are enough pupils in each grade to warrant it, the single grade system with a single self-contained classroom for each grade is the ideal arrangement.

Realizing, however, that churches vary widely in their average attendance, we suggest four possible ways of grouping elementary children in the

church school. Each church should select the plan best suited to its own situation and adapt the curricular materials to provide the very best possible learning situation for its pupils. It is important that while adapting and adjusting we do not lower standards in our teaching methods nor overcrowd our pupils.

GROUPING AND GRADING: 1. *Group-Graded Plan:* When attendance is up to but does not exceed 25 primary pupils, Grades I, II, and III (ages 6, 7 and 8) may be combined in one group and Grades IV, V and VI (ages 9, 10, 11) in a junior group. Separate space, preferably a self-contained room, is needed for each group.

2. *Two-Graded Plan:* When attendance is up to 12 pupils in each grade, Grades I and II may form one class or group; Grades III and IV a second group; Grades V and VI a third class or group. In no case should there be more than 25 children in any classroom group. Three rooms are required: one for Grades I and II, another for Grades III and IV, another for Grades V and VI.

3. *Three-Grade Departments:* When attendance is up to 15 pupils in each grade, Grades I, II and III meet in separate rooms or classes with not more than 15 children in any one group. Grades IV, V, VI will require similar arrangements. Three grades of Primaries can meet together for worship. Three rooms are required—one for each grade. One room should be larger than the other two to permit the three grades to meet together for worship, if so desired. Similar facilities will be needed for the three junior grades.

4. *Single-Grade Plan:* When attendance in each grade exceeds 15 pupils, each of the six grades should have separate rooms or departments with not more than 25 pupils in each room. Separate rooms are required for each of the six grades. If attendance exceeds 25 in any one grade, additional rooms for each 25 additional pupils should be provided in each grade. Rooms should be large enough to accommodate all activities of the grade, including worship. Generally speaking, no Sunday-by-Sunday general assembly for all the Primaries and Juniors is contemplated under this single-grade plan.

* * *

A basic requirement of good teaching is an intimate understanding of the characteristic needs of each age group:

**They must now face the world without a mother's help. The church
cation which public school and home do not usually provide. It's a big challenge!**

GETTING ACQUAINTED WITH PRIMARY

CHILDREN: (Ages 6 to 8, grades I to III inclusive.) Children of this age grow rapidly and somewhat unevenly. They tire easily. Periods of activity should be relieved by quiet times during which they listen to stories or enter into discussion. Eyesight is not yet mature. Large muscles are better developed than smaller ones. As a consequence precise movement, such as writing and coloring within lines, may prove difficult. Restlessness and tension may develop when such endeavors are prolonged. It is well to have a flexible schedule permitting a change of activities at intervals of about every 20 minutes. Such an arrangement will best suit the limited attention span of this age group.

The young primary pupil is not ready for precise movements. His teacher should provide him with large sheets of paper, 18 x 24 inches or larger, and crayons or poster colors. He should be encouraged to draw or paint pictures as large as the paper upon which he projects the illustrations of his own ideas or experiences. This will meet the child's need for large free movements while relating the things he is learning at church to his own every-day experience.

THE church school teacher should also realize that writing and, for the most part, reading skills, are not developed appreciably until acquired in our public schools at about the fourth grade, age 9.

The rapid, uneven development of the primary child manifests itself in his restlessness and almost ceaseless activity. He gestures when he talks, fidgets at the table, shuffles his feet when reading, hitches his chair, works his hands, bites his lips, squirms, twists his hair, rushes about, clinches other children and is constantly jumping up and down. By the time he is 8 he is likely to tackle almost anything and usually displays more enthusiasm than good sense. The understanding teacher will accept this restlessness as characteristic of the primary child's growing and developing.

Uneven development is seen in the mental, social and emotional as well as in the physical aspects of the primary child. He may be mentally ready for school but lags behind emotionally. Thus he quite often cries readily and depends upon his teacher as he has
(Continued on next page)



PROJECTS: These should be carefully planned. | ities to assure a sense of accomplishment when They should be well within the child's capabil- | finished. They should of course be Bible-based.



BOOKS: There should be plenty of them and | bit below, rather than at, or above this age's well illustrated. Also, they should perhaps be a | reading ability, so as to be fully understood.



NATURE: Nothing can better impress a student | velous creatures He has created. And the child with God's omniscience than a study of the mar- | should be told he is God's greatest creation.



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habitually looked to his mother. He may find it difficult to share the classroom equipment or the teacher's attention with other children. For these reasons the behavior of primary children should not be judged on the basis of size or even age but in the light of his needs as a human being in whom God's laws of growth are at work in a variety of ways.

Primary children, both boys and girls, learn best when they can see, feel, explore and make the things they are learning about. Their understanding and use of words are not well enough developed for them to grasp ideas through words alone. They enjoy dramatic play and learn best when they live out the experience they are thinking about. They tend to live in a world of fantasy and make-believe. Thus a Bible story comes alive for these children when they can dramatize it with the guidance of an understanding teacher. Films, comics and audio-visual productions of the right sort do much to heighten this interest and serve as effective teaching tools when rightly used.

A second-grade primary child likes to talk for the reason that his use of language is developing. He should be given an opportunity to share his interests with his teacher and other boys and girls. Very sensitive to what others think of him, at times pugnacious in standing up for his own rights on the playground, and developing a sense for what is right and wrong, he may be very critical of others and indulge in "tattling." Teachers need to be patient and understanding. The timid child occasionally needs protection in situations which are too much for him. However, for the most part children of this age will settle their own differences with each other. Too much adult control may make them rebellious.

The primary child needs to be and enjoys being an important member of a group with responsibilities for bringing supplies for a classroom project or for helping with the care of the room. Invite him to share in planning the activities of his group.

The second grader has a desire for greater perfection in his handwork. He tends to erase and do his work over and over. For this reason his teacher will need to allow time for him to get through with his project.

As he moves into his third and last year in the Primary Department, he is interested in being a member of a group, "the gang." For this reason group activities should be included in the procedures of his classroom and his department. The idea of working in committees appeals greatly to children of this age.

Third-year primary children are aware of people living in other parts of

the country and in other parts of the world. They sense that many live quite differently from the way they themselves live. Here is the basis for the beginning of missionary education in the primary-age group. Beginning to understand others he begins to understand himself better. He compares his skills and his ways of doing things with those of other children. He is learning to evaluate himself and the responses of other people to him. This helps him to understand other persons and, with the help of his teacher, to learn the art of forgiveness when such is needed.

Stories, fairy tales, myths, stories about things that really happen, stories about real people and animals, selected poems, songs, rhythms are all within the interests of a primary child. He enjoys collecting all kinds of objects. His classroom should, therefore, have an interest table or shelf upon which he can place objects which are dear to him and thereby share them with his fellow pupils.

WHAT KIND OF LEADERS? Since the primary child learns more from what he can see, feel and explore than from anything that is said to him, it is imperative that his leaders be persons who are the embodiment of the Christian spirit. Adults who work with this group must be warm, friendly and encouraging. There is no place in the Primary Department for an adult who talks down to children, uses sarcasm, ridicules them or indulges in too much teasing.

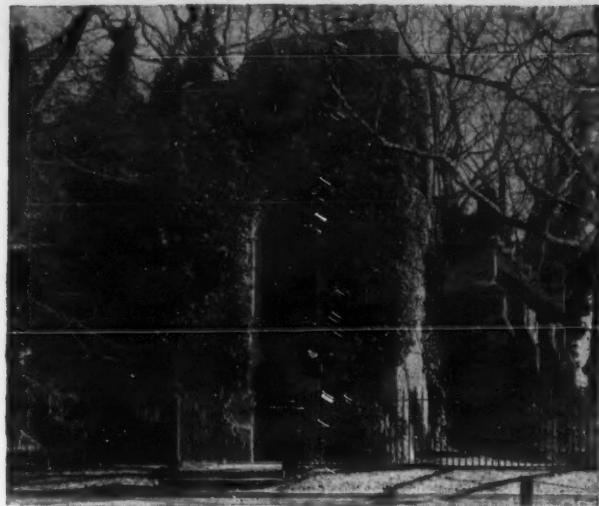
The good leader will acquaint himself so intimately with the primary child that he will note his individual growth patterns and will seek to meet his needs to be active, even boisterous at times. When the child's enthusiasm out-distances his wisdom, his leaders can channel this energy into purposeful activities in keeping with his interests and capacities.

One adult can successfully lead a group of 8 or 10 primary children provided they meet in a space or room that is reasonably quiet. When the number is 15 or more, the leading teacher needs a helping teacher for every 8 or 10 children. The class may continue to operate as one group for planning, discussion, stories, singing and other group activities. The group divides for such activities as dramatization, construction of a Palestinian house, and the like. Helping teachers assist by serving as secretaries or pianists, by overseeing small group activities and sometimes telling a story or leading the singing.

The boundless energy, the variety of interests, and the importance of planned group activities for this age have important implications concerning the way we group these children,

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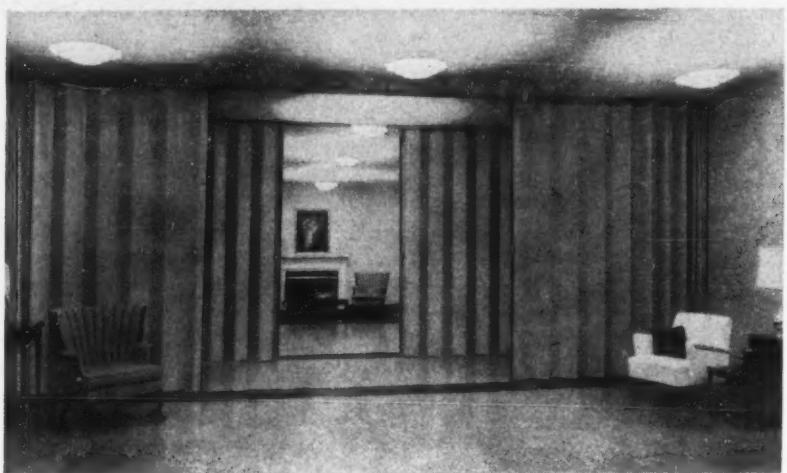
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the kind of teachers and teaching procedures with which we serve them, and also have to do with the kind of space and equipment we need to provide in order to make their learning experience fruitful.

GROUPING: The number of children enrolled in any age bracket and the space the church can provide for them are two factors that determine the numbers of groups or classes.

The child's public-school grade is most important in determining his grouping in the church school. When the child is advanced in public school he should be promoted in the church school. When the child is behind his age group, consideration should be given to whether he will fit better in church school with children of his own grade or whether he should be promoted with those of his own age. The lesson material of the church school is written to correspond with the training of the child in the same grade in public school.

The normal experience of boys and girls in this age is to work and play together in mixed groups as they do in school and at home. There seems to be little consciousness of the difference of interests between boys and girls before the third grade. Even in the third grade this consciousness is only beginning. Therefore, in the church boys and girls of this age should be in the same class or group.

TEACHING TOOLS: The variety of activities, interests and procedures which make up our present day classroom approach to these children calls for a variety of teaching tools. The following suggestions will serve as a check list of basic items needed in primary church school classrooms:

Work Materials: These should include the curricular literature and the songbooks recommended for use of teachers and pianists; one or more Bibles, crayons, paste, scissors, paper, teaching pictures, books for the children chosen carefully to supplement the curriculum, simple reference books, filmstrips and slides graded to the mental grasp of primary children.

Furnishings: Good posture-type chairs, some 12" and others 15" in height. Tables measuring 30" x 48" or 54" should be 10" higher than the top of the chair seat. A small low table 24" x 36", height about 25" should be provided for a beauty or worship center. Built-in cabinets rather than walk-in closets should be provided for supplies needed in the classroom. Also, open shelves and occasional tables for supplies used by the children and for interest objects they bring to the classroom. Provision should be made for cabinets for lesson materials and sup-

plies used by the teacher. A record player and properly tuned piano are also recommended.

Other Equipment: Storage space for teachers' and pupils' wraps, preferably within the classroom area. Careful attention should be given to the height of these facilities. A movable chalkboard or large sheets of newsprint attached to an easel, a slide film projector and screen, display or tackboard areas on walls, and a picture rail 30" above the floor. To these add waste-paper baskets, growing plants and other nature materials and a simple dossal curtain which can be placed against a blank wall as a setting for an informal worship center.

GETTING ACQUAINTED WITH THE JUNIORS:
(Ages 9 to 11, grades 4 to 6 inclusive.)

The restless activity which we note as characteristic of the Primary children is accentuated in their older counterparts in the Junior age group. The Junior can hardly stand still. Boys, in particular, enjoy scuffling, running and shouting. Running is seemingly preferred to walking. Punching each other is often a sign of affection. Girls of this age are not quite so noisy as the boys, but they, too, enjoy much activity. Such energy as these children possess cannot be penned up and thwarted. It can be related to activities which are purposeful and which meet the needs of these growing persons. Sessions of the church school will need to include a variety of meaningful activities—planning, discussing, playing games, dramatizing, serving on committees, making reports, posters and puppets, and so on.

Some of the Juniors, ages 10 and 11, may be nearing or entering puberty with all the physical and psychological changes which attend that period. Development during this particular age is uneven. Interests and friendships change overnight. Skills vary greatly. Some of the younger pupils will need simple activities, others can cope with more complicated assignments. There needs to be a variety of activities from which boys and girls can make choices.

The junior wants to be treated as an adult and yet wishes to cling to the security of childhood. Struggling for selfhood and the independence needed if he is to function as a person, he frequently rebels against the rules of the game imposed by his parents—keeping clean, wearing clothes his parents suggest and the like.

Eye development matures during this period. Reading and skills requiring the eyes give greater satisfaction. Manual dexterity is further advanced and the attention span has increased. As a result, the pupil can now make use of the lesson material which calls for use of his own Bible in looking up,



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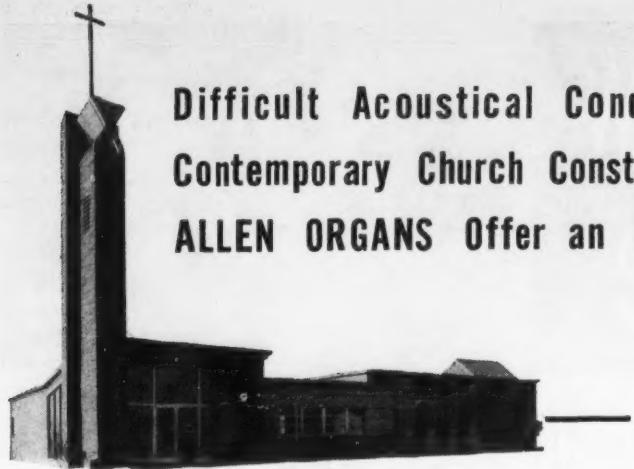
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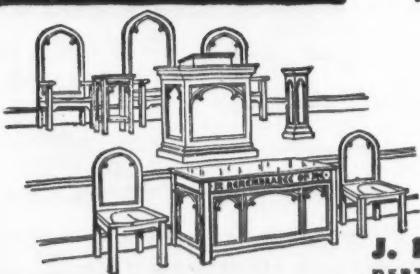
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reading and discussing Biblical references.

Friends and membership in a group are important. Sometimes the behavior standards of the group are accepted rather than those of parents or teachers. This apparently is the pre-adolescent's effort to gain his independence. He needs the love and understanding of his teachers and parents to help him through this period.

The seeming antagonism between boys and girls of this age is more outward than real. They need to work and to play and to think together. The hair-pulling, teasing, and other gestures indulged in are really a crude way of expressing interest in and attraction for each other.

Our active Junior has a strong sense of right and wrong. The wrangling on the playground is his demand for what he considers to be fair play or his protest against the treatment afforded him by others. He learns best about right and wrong in dealing with specific situations met within his own age bracket rather than through generalizations or moralizing. Here again, wise leadership, parents and teachers working together, can help these children without dominating their learning situations.

Juniors are taking leave of fairy tales and the world of fantasy. They are interested in the here and now—the community, the nation and even world affairs. They enjoy studying maps, playing travel games and in writing to pen pals in other countries. They display an amazing amount of information on a variety of difficult subjects and ask intelligent questions. Biblical history, geography of the Holy Land, lives of Biblical characters, denominational history, are all subjects of interest to children of this age.

Under the direction of understanding leaders, Juniors can help to plan the kind of worship which best suits their needs. Hymns and ideas suggested in the printed literature available can be used to guide them in creating their own materials. This will require patient, skillful direction but in the end will prove rewarding. The important thing is to guide these youngsters in worship which is meaningful to them rather than to impose adult concepts upon them.

GROUPING AND GRADING OF JUNIORS:

The child's public school grades provide the best basis for grouping in the church school. He may prefer to stay behind with the younger group he associates with in public school or to go ahead in church school with his own age group. While there is some tendency for Junior boys and girls to draw apart in their interests and to develop antagonism toward each other, they

should work and play together in church as they do at home and in the public school. The church school should not accentuate their differences but help these youngsters to appreciate and understand each other so they may learn to live together in Christian fellowship.

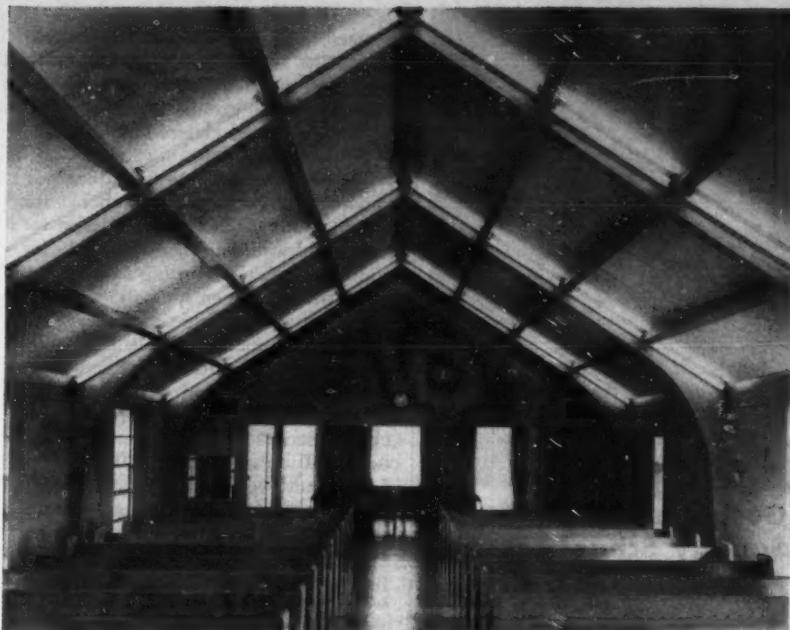
In her book, *Working With Juniors at Church*, Dorothy La Croix Hill tells us: "Among public school educators there is a growing conviction that the most important learning boys and girls can do is that which enables them to live together with all kinds of people in ways that are good. This should be even more a goal of the church, for upon this foundation rests the possibility of true Christian brotherhood. Therefore we will avoid any grouping or grading which sets one child against another or one sex against another."

Where separate classrooms are not available or are not large enough to permit such teaching methods as suggested, the size of the group and the type of program will have to be adjusted accordingly.

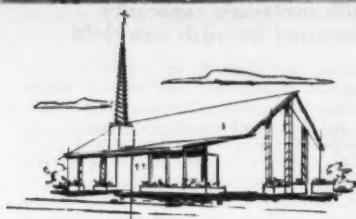
WHAT KIND OF TEACHERS? Juniors need adults, both men and women, whose Christian experience is mature and who sympathetically identify themselves with each boy and girl as a person of infinite worth in the sight of God, whose laws of growth are operative in each individual. Parents, teachers and clergymen need to work as a team to bring the influences of home and church school together in a skillful way to ensure the fullest measure of understanding and helpfulness for each child.

Adults working with this age group will be patient with the giggling, scuffling, arguing, and defiance. They will also listen to conversations and observe behavior without being either shocked or without teasing or ridicule. Leaders should trust these children, give them responsibilities and activities in keeping with their considerable abilities and trustworthiness and at the same time assure them of loving concern.

Junior boys and girls learn best when working together in sizable groups. They learn from each other and they learn to adjust to each other if properly guided and related to meaningful projects. A lead teacher with assisting teachers for each 8 to 10 children working as a team can successfully direct the classroom activities of 25 pupils. This presupposes a separate classroom with floor space in keeping with that previously indicated. The program followed is the result of planning in which both teachers and pupils share. The larger group will divide into small groups for Bible study, planning services of worship, dramatization, making

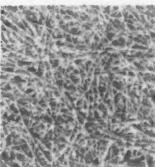


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posters and other similar committee work. The assisting teachers will work with these smaller groups. All activities related to the group are carried on within their own classroom.

WORK MATERIALS: These should include curricular literature and songbooks for pianist's and teacher's use, a Bible for each child, teaching pictures, books for children chosen according to units being studied, paper, pencils, crayons, paste, scissors, a Bible dictionary and Bible atlas, maps of Bible lands and countries being studied in missionary units, also a globe and a dictionary.

Furnishings: Good posture-type chairs, some 15" and others 17" in height. Tables measuring 30" x 48" or 54" should be 10" higher than chair seat. A smaller table of the same height should be provided for a beauty or worship center. You will also need a piano, shelves or cabinets for materials used by the children and cabinets for the teachers' materials.

Other Equipment: Provide display or tackboard areas on the walls and a picture rail. These should be at eye level—30" to 33" above the floor—storage space for teachers' and pupils' wraps which is movable and preferably within the room, an offering plate or basket, a wastebasket, growing plants and other nature materials and a movable chalkboard or large sheets of newsprint on an easel. Also, a slide or filmstrip projector, a movie projector, a

screen, a record player. Be sure to provide properly located outlets for audio-visual equipment. Cabinets are needed in which pictures of various sizes can be filed and audio-visual equipment stored. Such cabinet space should also make provision for maps, friezes and other large objects. If multiple use is made of the room, space should be available for storing unfinished work or special objects left in the room by other groups using the same facilities.

IT IS ALL TOO EVIDENT that the Christian nurture of our children confronts the church with a major challenge. At times it appears frightening in its proportions.

The church seeking to meet the spiritual needs of our children is not only heartened by the assurance of God's attending presence but also by the fact that there is so much pertinent literature and leadership available to help with the task. Furthermore, careful scheduling of a progressive improvement program, annual budgeting of funds for the furtherance of Christian education, and a continuous leadership training program will work wonders in any church. This is particularly true of the church with somewhat limited resources.

We all need to adjust our methods as occasions require, to aim high, and to keep everlastingly in pursuit of the best possible results in this worthiest of all endeavors.

THE END



CHRISTMAS HERETIC

In a story by J. Edgar Park, "The Christmas Heretic," the hero was a man who for 364 days of the year was beloved by all who knew him. But on Christmas Day he went haywire. His conduct was so despicable, his neighbors were ready to run him out of town.

Why? Let him answer: "I became thoroughly disgusted with the way most of us keep Christmas. We pack all of our good will into one day and let it go at that. I give vent to my nastiness on Christmas Day and spread the Christmas spirit over the remaining 364 days."

However radically we may disagree with his methods, we might well take to heart this "heretic's" concern for a Yuletide observance that outlasts the withering of the Christmas tree.

How would you like to put your church down for a year's supply of altar candles? Their quiet light burning steadily on the holy table will serve throughout the year as a symbol of that Light which blesses mankind.

Have you ever prepared and served the sacramental wine and bread in your church? If so, you will realize how important it is to have appropriate cups and plates with which to reverently carry out this sacred ministry. If your church uses individual communion cups, you can render a real service by supplying the utensils needed to fill the hundreds of cups. Recently, a special device designed for washing these glasses has become available.

If you have had a prosperous year or have other reasons for being grateful to God and to your church, you may feel disposed to provide a better altar set or linen for the holy table.

So many of our places of worship could be made more meaningful by the use of touches of color, light and beauty. Liturgically minded churches need paraments in keeping with the seasons of the church year and storage cabinets in which to hold them.

Most churches have need of dossals to accentuate the holy table. Book-markers of colorful material bearing symbols of the Christian Church serve both to beautify the reading desk or lectern and to magnify the importance of God's Word. In like fashion, a suitable antependium will grace the pulpit.

Frequently the pulpit Bible is tattered and torn or is too small in size to

be worthy of its symbolic importance in the sanctuary. Bibles with good print and attractive bindings are always excellent Christmas gifts for a church school class or department. More churches could place Bibles in the pews to encourage their wider use in public worship.

In these days of multiple choirs, graded to the interests and capacities of all ages, there is always need for gowns, hymn books, suitable music, music storage cabinets. Tape recorders permit choirs to study and enjoy the music they render from Sunday to Sunday and to share it with shut-ins.

Record players and records are "musts" in the church school classroom. Consult your pastor and your music directors for suggestions as to what you can give to your church to further its music ministry.

Religious pictures when carefully selected and hung at the eye level of the pupil or placed on a low table used as an informal worship center for children give character to the classrooms and serve as interpreters of our religious faith.

We hope these suggestions will make Christmas important for you, more lasting and more significant for you and for others. "Whatever else be lost among the years, let us keep Christmas still a shining thing." THE END

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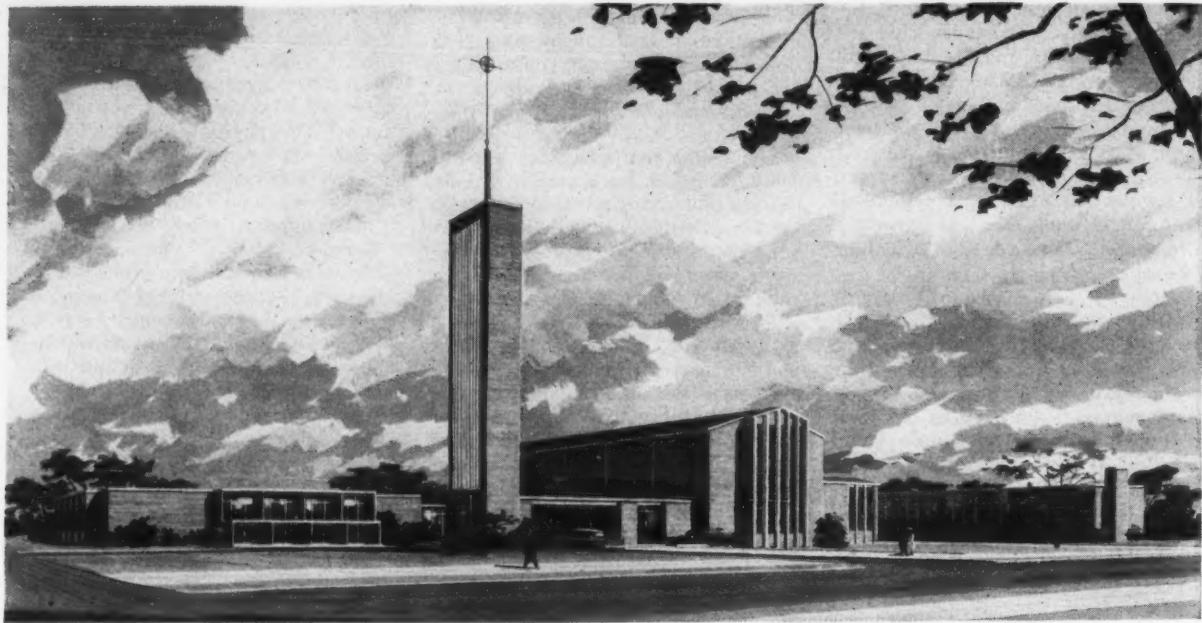
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ARCHITECT: MAURICE R. SALO, A.I.A., Church Architectural Guild
MINISTER: REV. WILLIAM E. HOEGERT

ST. JOHN'S Lutheran Church, Lindehurst, N.Y., recently approved the plans for their new edifice.

The architect's over-all concept includes a garden-like landscaping of the site which measures 500 by 200 feet. By this means the church grounds will relieve the starkness of the masonry of the building and the pavement of the adjoining streets. Provision is made for a parking area which will be enlarged by procuring additional property at the rear of and across the street from the present building site. The striking plant, pictured above, includes a nave with dominating vertical lines, educational and fellowship facilities whose low horizontal lines accentuate the importance of the place of worship. There's also a place of residence for the pastor.

The exterior is for the most part to be done in reddish brown brick. The massing and arrangement of the several elements combine to present interesting contrasts of form, lines, mass and texture. The openness of the plan and its masonry mass are to be enhanced

not only by landscape features but by terraces and vistas to make the grounds in every sense a park and the building a landmark of the future.

THE lofty campanile with its fire-proof redwood grille lends a note of aspiration to the total masses of the several building units. Inasmuch as the surrounding country is flat, this tower provides an inviting beacon.

The *porte cochère* at the main entrance to the nave affords protection from inclement weather for the large percentage of the parishioners who come by car.

The nave, which seats 400, is approached through an inviting, well lighted narthex with a large ornamental window. The nave itself has stained glass windows set in diagonal masonry fins which extend from floor to ceiling on one wall. This arrangement adds interest to the building, controls and directs the exterior lighting and improves the acoustics of the nave. The opposite, west-wall has a low-ceiling cloister-like passage with low piers

and translucent windows which provide a sense of openness and a contrast to the dramatic wall on the opposite side of the nave. Religious symbols in raised metal with colorful ceramic facings will be placed above each of the piers.

The interior of the nave is to be finished in lightweight concrete units whose fine texture gives a sense of permanence to the structure. The gray of the masonry by contrast accentuates the warm reddish cedar ceiling and the simple mulberry-colored vitreous ceramics of the reredos upon which is to be placed a large cross of gold.

The deep chancel provides for a large choir. Nearby is an alcove designed to care for the baptistry.

GREAT care has gone into planning the lighting of this building. Lighting for the place of worship is to be controlled from a small room just off the chancel. Through a small window all parts of the nave and chancel can be seen by the operator of the controls. From this point the intensities and

A plant well worthy of study by church-building committees. Modern,

but not bizarre, it is skillfully integrated with careful attention

paid to traffic flow. Added virtue: It can be built in sections

quality of the artificial light can be utilized for decorative effects, for highlighting particular parts of the building, for general illumination and for creating desired effects for the enhancing of the service of worship.

Apparently the architect seeks to make dramatic yet reverent use of light and color. He will exercise the same care in providing for the specialized needs of each of the several parts of the building—classrooms, offices, social rooms, the chapel, social hall, and kitchen. His particular concern has been to provide adequate natural light, especially for all classroom areas, offices and corridors.

The sacristy and the adjoining corridor include the needed facilities such as a sink, storage cabinets, and cabinets to care for choir gowns, paraments and the servicing of the altar.

The small chapel opening off the narthex will be richly treated with face brick, mosaic tile, wood and flagstone floors.

The plans indicate generous floor space and ample windows for all classroom areas and are thus in keeping with present-day educational procedures. The ample site permits building on grade without the need of resorting to basement classrooms. Adequate storage facilities are indicated for all rooms. Wall spaces are designed for pictures, displays and other visual teaching aids. Plenty of wardrobe space is also envisioned in the plans of the architect.

THE large social hall includes a stage with dressing rooms, a kitchen, toilet facilities and plenty of storage space. On the south side this social hall opens on a large terrace thus permitting use

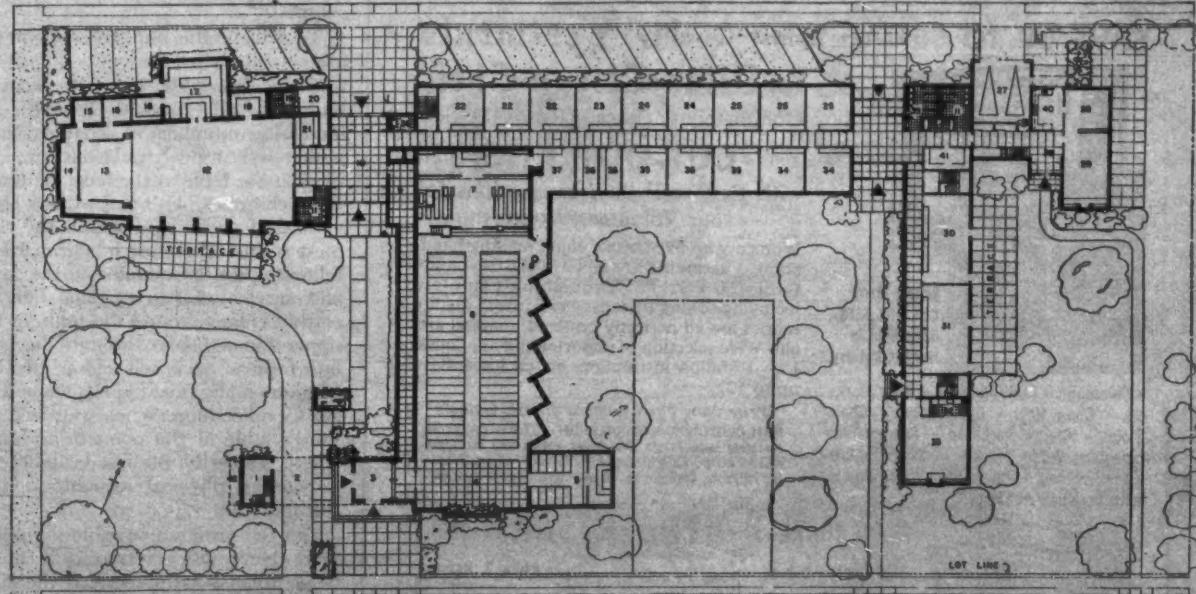
of the adjoining grounds for social functions.

Carefully planned passageways permit ready access to all parts of the building without the need of passing through, and thus disturbing the occupants of the working areas of the building. The several units which make up the plant are so placed as to make it possible, when needed, to conduct public worship simultaneously with the sessions of the church school.

The plan commendably permits the church to erect its building in sections or units. This is an important factor in present-day church planning.

The church and the architect have wisely looked forward to their total needs even though they must build in units and they have elected to erect a convincing, honest, permanent edifice.

THE END



Over-all plan, recently approved, for projected church plant for St. John's Lutheran Church, Lin- denhurst, N.Y. It will be built in sections as funds become available. The ample site permits building on grade with no need to resort to

basement classrooms. All buildings are low and horizontal with exception of the campanile, which, gracefully tall and surmounted by a cross, will be an ever-present spiritual beacon for the surrounding, flat countryside. Trees,

bushes and other greenery will soften the stark, angular lines of the masonry. No compromises had to be made in the orientation of the units, thanks to the generous plot. A porte cochère at the narthex entrance provides rain protection.

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CHURCH WORSHIP

(Continued from page 7★)

in the House of God. It frees the mind from immediately material concerns. It is difficult to pray in a draft, or if there is either too much heat or too little. If light from any source shines in one's face, the attention will wander. Most important of all, self-consciousness and the spirit of worship simply do not go together. We cannot think about our physical selves and God at the same time. No one should be stared at by another in church. This is the fundamental objection to curving pews and to choirs facing toward the congregation. They make people uncomfortable. No one should ever feel conspicuous in church. Those who are to give their thoughts to high things must first be delivered from distractions.

What elements can we use in a Protestant church to create a worshipful atmosphere? As we have already stressed, these must be artfully simple. They must be recognized and understood immediately. We cannot say to Protestants, "Here are a group of symbols which properly understood should awaken certain emotions." We cannot expect them to decipher a symbolic sign language, even though it be an ancient one. Neither can we write them a religious prescription promising them that if they do this and that they will feel thus and so. The interior of a church should convey to all who enter it that it is a place where God is worshipped.

To achieve this end, these elements are commonly used:

Our Lord's table. This is the central feature of all liturgical churches. An increasing number of congregations with non-liturgical traditions are also placing the table at the focal center of their churches. This is justified on a variety of grounds of which the simplest is this: The church is primarily a fellowship of those united in the spirit and service of Christ. This had its earthly climax around the table in the upper room. Down through the ages our fathers have felt closer to God when breaking bread in His name than at any other time. When we place the Lord's table at the point in a church where it has the highest visibility we are giving physical recognition to a spiritual fact.

But the communion table should be more than physically central. It should be so treated as to serve as the commanding feature of the room.

This is achieved when the table is set in vivid contrast to its immediate surroundings. When the table matches the wainscoting behind it and surrounding furniture it is lost against its background and can only be rescued by the use of bright-hued hangings and

flowers. Ideally, the communion table should not match anything else in the room. This is the point for dramatic contrast.

Our Lord's supper should not be stacked, but spread. It is not for the few, but the many. For this reason the table should be ample in size and spacious in all its arrangements. Minimum dimensions are a length of five feet, width of two, and height of three. The front should be solid but very simple. Elaborate designs detract from the total impression.

We prefer a simple movable table to a so-called altar because it is nearer to the historic original and to us is inherently more attractive. Curiously, the newer Catholic churches are substituting simple tables for the old high altars. It is reported that Mass is occasionally being said with the priest behind the table while facing toward the people. In Protestant churches it is often desirable to move the table closer to the people for certain services.

The cross. Historically the cross was an instrument of torture; theologically it is an emblem of boundless hope. It is the universally recognized symbol of the Christian faith. What the flag is to the nation, the cross in a heightened sense is to the church. It comes to us out of the long past. It points toward endless tomorrows.

In the church the communion table and the cross belong together. Each adds something to the other. In His darkest hour the table gave Christ strength for the cross. Today the meaning of the cross comes closest to most Christians when they meet about the Lord's table. Like the table, the cross should be dominant or else it should not be present. The flag cannot be used just as a decoration, and neither should the cross. Putting little crosses around here and there is in bad taste to say the least. One cross is all that a place of worship needs. It should be either on or above the communion table. Neither candles nor flowers should rise above its cross-piece. In too many churches a small cross is flanked on either side by tall candlesticks or by great masses of flowers, or both. This is wrong. A small cross has no place in a large room.

How realistic the cross can be depends upon the temper and tradition of a church. It should never be just "something pretty." There is an increasing tendency to place large wooden crosses against the rear wall of churches. In architect Eliel Saarinen's great church in Columbus, Indiana, the cross is purposely off-center "so that people will think of it as a real cross and not just an ecclesiastical symbol." In this and several other instances the effect is heightened by hav-

(Continued on page 36★)



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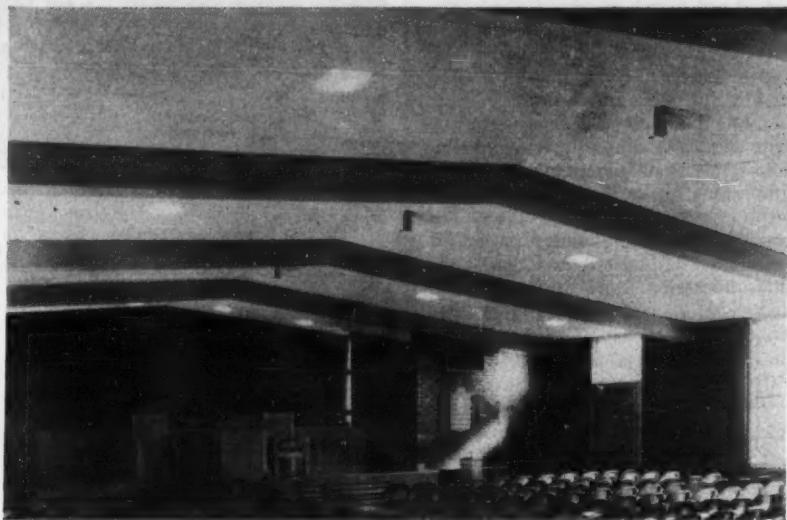


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Installation of sound-conditioning materials solved the acoustical problems of this church.

Is Your Church Sound Conditioned?

By DECATUR RIGGS

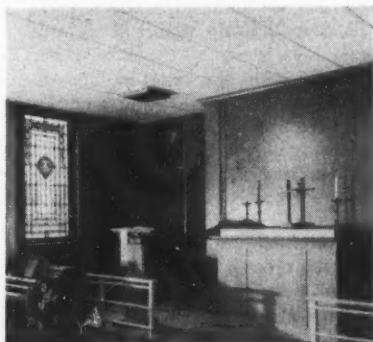
THAT little brown church in the vale probably had no acoustical problems—because it was little and cozy, with soft, sound-absorbing surfaces. The sound of the music and the preacher's voice reached those sitting in the pews directly and did not "bounce" back and forth on plaster, stone or other hard-surfaced walls.

This bouncing or "reverberation," as it is called by sound engineers, may be a problem in large modern churches in that it garbles the sound in some sections of the auditorium. It may be a present problem in your church, as may be outside noises. But with today's wide choice of acoustical treatment materials and the vast know-how available, the trouble can be readily and inexpensively corrected. Moreover, excess reverberation, echoes and noises can be avoided in the church you may be planning to build.

Acoustical problems are complicated by such factors as the ceiling height and whether the ceiling is flat, domed or arched; the ratio of length to width, materials of walls, ceiling and floor; the number and types of seats, and how many, on the average, are occupied; position of the choir; whether there is a pipe organ, and so on.

Traditional design in church architecture does not always lend itself naturally to the best acoustics. This is

particularly true of some Gothic, with its long, narrow floor plan, high vaulted ceiling, deep transept and chancel. Here the pulpit is often so located that there are no nearby reflecting surfaces to reinforce the minister's voice, thus he has difficulty in making it carry to the rear pews. As he raises his voice, he raises echoes. Those down front may hear him fairly well, although his words may sound somewhat blurred because of reflection from the ceiling and side walls. The people at the rear may hear him distinctly if he speaks loudly enough. But those in the middle pews



Acoustical tiles applied to the ceiling of this chapel stopped noise, added beauty.

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will hear the voice and its jumbled reverberation—especially those from the rear wall—with approximately equal strength, so that his message may become utterly incomprehensible.

Also, organ music may be jolting instead of pleasing. The organist may be obliged "to play the room" rather than the instrument with his interpretation resting more on his astuteness in handling the room acoustics than on his musical skills.

Until recent years the problem of good or poor acoustics in churches was shrouded in mystery. Good hearing conditions were considered to be almost a matter of chance. If the designers and builders erected a building in which clear and distinct conditions prevailed, they and the congregation were in luck. Such a building was a rare exception rather than the rule. Poor acoustics were tolerated since there was no known remedy.

TODAY, research carried on over the past generation has brought understanding of how sound behaves. With this understanding have come corresponding advances in the development of acoustical materials for the control of sound. These advances have been particularly marked since the end of World War II. For practical purposes, the last elements of guesswork have been eliminated in the building of acoustically correct auditoriums, and in rectifying the faults of those already in existence.

These advances are doubly fortunate because in many cases the construction of modern church edifices would, without sound conditioning, cause greater acoustical problems than in the older types of buildings. This is because materials now used—steel, concrete, tile, marble, plaster—though structurally efficient and attractive, increase reverberation due to their hard, smooth surfaces. Public-address systems increase acoustical troubles.

(Continued on next page)



Sound is controlled, appearance enhanced by acoustical tiles in this large classroom.

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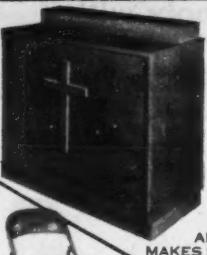
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Another problem—noise—is also dealt with successfully by the installation of sound conditioning materials. The reduction of excessive noise is desirable not only in the church auditorium, but also in the class and meeting rooms, parish halls and offices.

Because of their porous nature, acoustical materials absorb much of the sound that strikes them. As a result of research fostered over the past quarter century by the Acoustical Materials Association and by acoustical laboratories and sound engineers, tiles have undergone constant improvement until now they absorb up to 85 per cent of the noise which strikes them. However, because of the hearing conditions required in a church auditorium, the correct balance must be struck between the quieting and strictly acoustical properties of the sound conditioning materials in order to avoid a "dead" room. This is the job of the acoustical engineer. It is almost imperative to seek authoritative advice before proceeding with the sound conditioning of a building the size and nature of a church. The consultant will advise on which of the many kinds of acoustical materials should be used, where and how they may be installed.

Acoustical materials when properly applied do not detract from but enhance the decor of a church building. There are some 20 different designs. These can be arranged in a variety of patterns—panels bordered by an appropriate molding, diamonds, veined marble, herringbone. Most of the tiles can be painted. Many churches have had murals or other decorations painted on the surface of the tiles. These decorated surfaces can be cleaned, changed as desired, or repainted. An ordinary-looking Sunday school room or social hall may be transformed into a very attractive room by application of a well-planned and skillfully installed acoustical ceiling. This flexibility in ceiling design and decoration makes it possible to use the tiles to carry out a decorative scheme to harmonize with any given architectural style.

The maintenance of these tiles varies, because of the composition of the materials and the several ways their surfaces are finished. Perforated tiles with washable surfaces can be cleaned with a damp sponge and soap. Loose dirt can be removed by brushing or vacuum cleaning. The vacuum nozzle should be drawn lightly across the surface of the tile in one direction; this prevents rubbing dust into the surface. Non-washable materials can be cleaned with a good wallpaper cleaner. Any marks or smudges that are not removed by washing can usually be removed with an artgum eraser.

(Continued on page 38★)

FREE HELP FOR YOUR CHURCH BUILDING PROGRAM

IF YOUR church is planning to build or renovate, we will be glad to supply your Building Committee Chairman or Minister with a *Church Building Information Kit*. This Kit, which will be sent free of charge and without obligation, contains a wealth of data on every phase of building and equipment for churches, educational buildings, parish houses and parsonages.

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 \$150,000
 \$200,000
 \$250,000
 \$300,000
 Over \$400,000

Present Status: Preliminary planning
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Minister (name and address)

Building Chairman (Name & address)

Architect (name)

Please send Kit to: the minister, or
 the building committee chairman

Books of Interest

IMPROVE YOUR CHURCH BULLETINS, by Webb B. Garrison (Revell, \$1.95).

Here is a compilation of appropriate sentences for your church bulletin and bulletin board. It answers inquiries directed to PROTESTANT CHURCH for such material following publication of "Signs of the Times," Sept. The author also includes a great variety of pithy paragraphs for the church parish paper. The topical index helps to quickly find the right quotations covering a particular subject.

RELIGIOUS BUILDINGS FOR TODAY, edited by John Knox Shear (F. W. Dodge Corp., \$7.50).

Here we find 184 pages providing a cross-section of religious building projects from many parts of the world, representing the major Protestant denominations, the Roman Catholic and Jewish faiths. Profusely illustrated with large pictures and line drawings, the book contains authentic discussions, such as "Getting Good Architecture for the Church," "The Church and Its School." The latter is a summary of the space and facilities needed for present-day Christian educational procedures. The book concludes with a good general bibliography and a carefully prepared index. This work should prove interesting and informing for both architects and church committees.

THE ENGLISH CATHEDRAL Through the Centuries, by G. H. Cook (Phoenix House, London; distributed by Macmillan, \$9).

The last word in a readable and authentic account of those "marvelous buildings, the half of their glories and wonder can never be told." This book makes one a spectator through the thirteen stirring centuries during which Saxons, Normans and English Gothicists each made their distinctive contribution to the design of these soaring structures. Architects and churchmen will find this volume excellent preparation for a trip to England or as a refresher course for a visit already concluded. Profusely illustrated, well written, at times fascinating and humorous, the author portrays intimately the social and religious life of the English people and their noblest buildings.

WITHIN THE CHANCEL, by Thomas A. Stafford (Abingdon, \$2).

Published in 1954, this concisely written book answers many of the questions readers submit to PROTESTANT CHURCH on matters pertaining to the chancel. The author has something worthwhile to say about lighting, symbols, stained glass, the use of flags and flowers, vestments, the seasons and appropriate colors for the observance of the church year. This is a valuable guide to good chancel keeping and the proper use of the appurtenances used in the chancel area.

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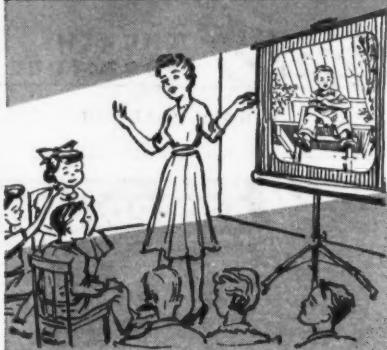


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By WILLIAM S. HOCKMAN

For Christmas and Looking Toward Lent

Christmas Materials

There are several new Christmas films, *To Each a Gift*,¹ realistic and deeply religious, portrays the true spirit of Christmas in the midst of a family. *The Christmas Spirit*,² out last year, gives the Christmas spirit in a modern setting.

Some older films worth remembering are: *Child of Bethlehem*,³ which tells the Biblical story best of all and *Holy Night*,⁴ a longer film, which starts with the prophecy in the Old Testament. There are others. Check with your A-V dealer.

If you missed *Christmastide*,⁴ last year, why not purchase it this year for your A-V library? Biblical all the way, this lovely color filmstrip gives Luke's account of the birth and Matthew's story of the Wise Men. The commentary is LP-recorded and is very effective. Society of Visual Education's four-unit production is "Meaning of Christmas Series"⁵ including *The World that Needed Jesus*, *The Enrollment at Bethlehem*, *Shepherds out in the Field*, *Good News for All People*. Here you will find full color art work with printed commentaries or with LP-recorded narration, designed for the primary-junior age group. The fourth title of this series is just the thing for the Sunday after Christmas. It relates vividly all the good things which have come into the world today because of that First Christmas.

My Neighbor's Ways

Wise churches have been helping their children understand better the faith of their neighbors. This year we plan to use the filmstrip *Chanukah: Festival of Lights*,⁶ (41-frame color filmstrip), to tell our kindergarten and primary children about the Hebrew Festival of Lights which our Jewish neighbors observe about the same time we observe Christmas. This authentic filmstrip produced by the A-V Department of the Union of American Hebrew Congregations carries pictures and vocabulary suitable for use with children's groups.

From this same source you can get *The Chanukah Story*, an authoritative,

dramatic and interesting statement of the historical situation out of which the Festival of Lights came. This is recorded on the 4 sides of two 78 rpm records. It is highly recommended for junior high and up. Good at any time, it is especially timely in December.

Purpose, Preparation, Participation

"How do you get beyond the mere showing of visual aids?" This question was put to me at a recent A-V workshop. Briefly stated the answer is found in the "three P's": purpose, preparation, participation.

Mere showing is nine-tenths entertainment and one-tenth education. Your first step is to reverse this. You must have teaching as your primary purpose and a specific purpose in your use of a particular A-V program. Getting your mind focused on a definite objective is the first step upward.

Next step is to get your group to think, as well as to look and listen. You want them to learn. To learn, they must think. To think, they must be led to take a positive attitude toward the subject matter presented. How to get it is the question.

First, have it yourself. It's contagious. Ask questions the visual aid you are using will answer. Tell of something you learned from it. I often tell my children to hold up a hand as soon as they have learned something new from a filmstrip. This perks them up and gets them into the attitude and posture of learners.

Next step is to prepare your people for participation in an appraisal of what they are viewing. This works with all age groups. I even get children to help me decide what other children are to learn from a filmstrip or a film. Guided talk is a good follow-up. Let the first questions be easy. Keep the hard ones until last. Keep questions centered on what you want the group to learn.

A fuller treatment of this subject can be found in *Projected Visual Aids In The Church*, Chapter III.⁷

The Village of Shimmabuke

If you want a filmstrip you can use

How do your projector maintenance costs compare with these averages?

Recently we surveyed a number of 16-mm-projector owners and service shops to learn how much it costs to maintain Kodascope Pageant Projectors in top working order.

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2. No annual repairs on 8 Pageant Projectors for three years is the report from a New York business firm with a fleet of 15 machines. The remaining 7 units needed only minor repairs during the three year period.

3. A fleet of 38 Pageants, operating about 500 hours per year, averaged only \$2.47 per year per unit for replacement parts! Service time per year, one hour 30 minutes.

4. After 855 hours' use per year, average, replacement parts cost just \$3.03 per Pageant Projector. Labor per

unit, one hour 15 minutes average. This is what one large Southwestern dealer and service shop reports after keeping records for two years.

5. 1500 hours with no time lost for repairs—that's what a West Coast coordinator of A-V services reports. His school system owns *six* Pageant Projectors, which have cost less than \$10.00 to maintain—about \$1.67 per machine.

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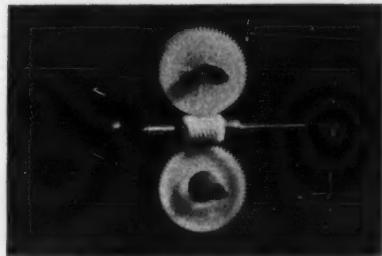
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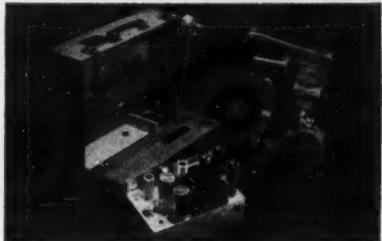
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A modern art technique is used for the pictures. The recording with its fine orchestral support is dramatic. The manual which reproduces the pictures is a splendid aid for the user and a great help in effective projection. Utilization time is about 14 minutes. Price is \$6 for filmstrip and record; \$4 with reading script only.

Getting A-V Help

Locating A-V materials seems to be a problem for some. Your first source might well be your denomination. They want to help you. Get the address from your pastor and write to the headquarters. In most instances you will find they have an art department.

Many denominations have film libraries in major cities, often under the publishing agency of the church. One of these may be close to you. Such outlets carry denominational films and many others. They can help you get such filmstrips as are available for your use.

Upward of a dozen denominations operate a system of film libraries cooperatively. They are found in some 14 cities, well placed across the nation. They have, or will be able to get, most of the films and filmstrips mentioned in these columns.

If you need special information, write to this department enclosing a self-addressed and stamped envelope to facilitate a prompt reply.

Filmstrips For Lent

We hear complaints that films are too expensive to use in a Lenten series. I can recommend something else: that you try the series of six, color filmstrips by Cathedral Films, Inc.—"Symbols of the Church."⁹ They run about 30 color frames each. I have found every one interesting and useful.

Here are the titles: *Symbols of the Faith*—general background on symbols and a good one to begin with; *Symbols of the Cross*—the story of the cross and its many forms; *The Lost Symbols*—the ones no longer used and why they have all but disappeared; *Symbol of the House of God*—tracing the development of Christian architecture with the accent on symbolism rather than engineering; *Symbols of the Old Testament*—the O.T. origin of many symbols of the faith and a good Bible review; *Symbols of the New Testament*—symbols of Christ's coming, of His life and death and resurrection.

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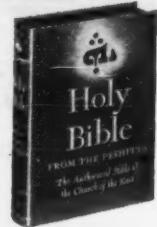
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grams, add an evening on the symbols of your own church, or do one evening on the symbolism of hymns. The last filmstrip of the series just mentioned fits well into Holy Week. Study the scripts and build your own narration, tailoring it to fit the needs of your people. In this way you can accent certain things and pass over others quickly. Used with care, prayer and imagination, this will give you a memorable series.

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¹⁰ From Concordia Films, 3558 South Jefferson Ave., St. Louis 18, or try your A-V library.

¹¹ A Family Films production, and in most rental libraries.

³ and ⁴ Cathedral Films productions, and widely distributed. Try your local rental library.

⁵ Buy through your local A-V library or your denominational book store.

⁶ 838 Fifth Ave., New York 21, \$7.50.

⁷ Pilgrim Press, Boston 8, Mass., 216 pages, \$2. Try your bookstore.

⁸ Order from A-V Department, American Bible Society, 440 Fourth Ave., New York 16.

⁹ Try your A-V dealer or write direct to Cathedral Films, Inc., Burbank 6, California. Complete with printed scripts \$30; complete with three LP records \$33.75.

¹⁰ From Moody Bible Institute, 820 N. LaSalle St., Chicago 10, \$5 each, \$37.50 for series complete with user's guide and printed commentaries. Narration also available on 3 1/2 inches-per-second tapes and 45 rpm records.

¹¹ Promised by SVE. Buy through your bookstore or local A-V library, \$6 each. About 40 frames each.

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BEFORE

The historic Pierce House, built 1799 and an architectural jewel.

THIS CHURCH CONVERTED AN OLD ESTATE

ARCHITECT: MAURICE E. WITMER, A.I.A.

MINISTER: REV. GORDON A. GILBERT

AVAILABLE adequate church sites, particularly in built-up communities, are scarce and sometimes prohibitive in cost. Recently several churches faced with relocation problems in such communities have purchased old estates and converted them successfully to church purposes. In most instances the existing residential mansions are used temporarily by these churches and later modified and made a part of the plant.

The Middle Street Church of Portsmouth, N.H., Rev. Gordon A. Gilbert, minister, recently carried forward a program wherein they moved an historic three-story mansion to another location, built a new church edifice which is joined to the old mansion, and relocated and renovated the existing barn so that it now serves as a craft and recreational center.

Lack of funds at the outset made it necessary to carry out this considerable program in several stages. The work is now completed.

TO the delight of appreciative New Englanders, the historic Pierce House—1799—which was originally on the front of the lot next to the main street, has now been fully restored to its original appearance. Its architectural niceties have been preserved for posterity with great care for detail as well as authenticity.

Alterations within this old mansion have resulted in a

pleasing and useful parish building which is presently crowded to the limit. It has also become a home away from home for upwards of a thousand boys in military service who enjoy its facilities. The basement is assigned to their activities.

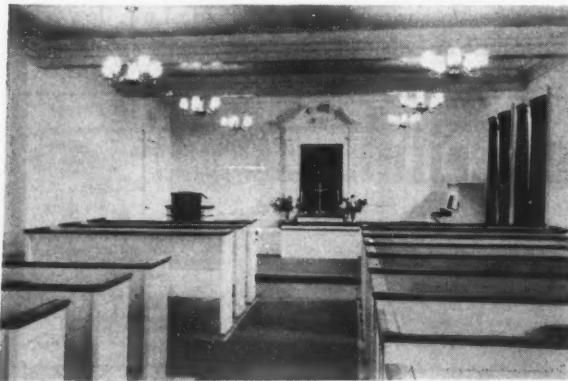
The first floor of the building provides space for the church secretary, the pastor's assistant and a parlor used for social affairs and small group meetings. The original dining room, pantry and kitchen areas have been converted into a beautiful chapel seating 95.

The upper floors have been given over to the educational program of the church.

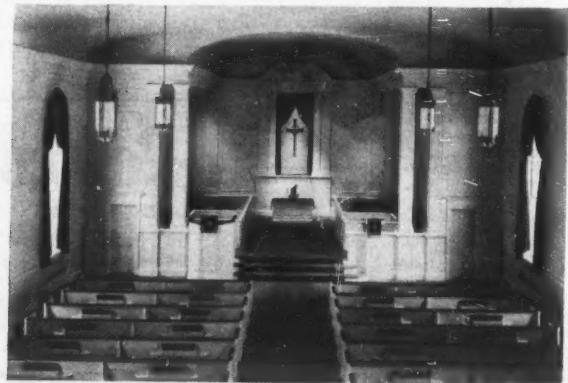
A CONNECTING link between the old and the new buildings contains corridors on two floor levels which facilitate traffic between the two units.

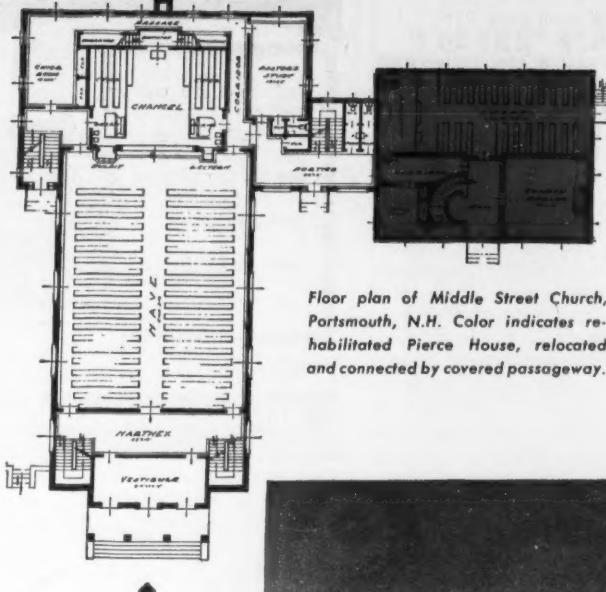
The church, by the program outlined, was able to move from a very restricted site upon which it was impossible to erect the needed facilities, to a much larger piece of property. With the help of an architect, the structures which encumbered the new property have been skillfully relocated, a new edifice erected, ample parking space provided, a court for out-door worship services landscaped, and an historical mansion converted and preserved for posterity. Both church and community have benefited from the success of this commendable building project. THE END

Handsome chapel, seating 95, in former dining areas of Pierce House. Architectural style of original mansion has been carefully followed.



Nave, looking toward chancel, of new worship unit. Architectural style here, too, is Georgian, preserving the spirit of the old 1799 structure.





Floor plan of Middle Street Church, Portsmouth, N.H. Color indicates rehabilitated Pierce House, relocated and connected by covered passageway.

Sites for new church plants in built-up communities are in chronically short supply.

Here's how a New England church solved the dilemma



AFTER

The casual passerby would never divine that one part of this attractive church plant was built in the 18th century, the rest in the 20th, so skillfully has the architect blended the old with the new to produce an integrated, efficient whole of unusual beauty.

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CHURCH WORSHIP

(Continued from page 25*)

ing the cross hang a few inches out from the wall which causes it to cast varied and interesting shadows. In such a setting the cross is the central feature of the church. It becomes both physically and spiritually inescapable.

Candles. These are found in a large proportion of Protestant churches of all denominations, and with the minimum of either theological or liturgical justification. Most of the explanations for the use of candles are weak. At best they symbolize self-consuming devotion. They speak of the Light of the world. The real reason they are found in so many churches is that the people want them there. Cynics might argue that the same impulse to pretty things up is responsible for the appearance of candles on both the dining-room table and the communion table. In church they seem to satisfy a deep desire. A flame is something real. It has the glow of life. It adds something vivid and flickering to the scene. It causes the front of a church to come alive. Further, fire is one of the basic elements of life. We could hardly get along without it. It belongs in church, and should have a place in our worship.

Churches have much to learn about the use of candles. As we have already noted, they should be kept subordinate to the cross. Except on festive occasions, such as Easter and weddings, they should be used with restraint. The lighting of the candles should preferably be taken care of before the first worshiper appears. We object to seeing an usher belatedly sidling up the communion table, striking a match, and lighting the candles. A better procedure is to have two young people in vestments come down the aisle in a reverent manner, light the candles, and then return. This can well be the first act of worship. It is an effective way to hush the talkative impulses of the waiting congregation.

Flowers and plants. To introduce flowers into religious worship is one of the oldest of human impulses. In many a dismal church the flowers, which some good woman has brought, provide the one spot where the eye can rest with satisfaction. Flowers can redeem a church. When working in a Friends' meeting house where no symbols are permitted, we placed a large basket of flowers where the cross is usually placed and achieved a most satisfying result. The so-called modern church edifice calls for and glorifies flowers. They are the perfect antidote for the straight lines and flat surfaces of many new churches.

Flowers are more than something beautiful. They are God's handiwork and belong in His church. Their place-

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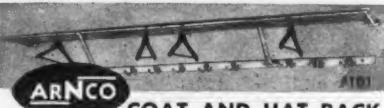
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ment has much to do with their impressiveness. They can be "something Mrs. Jones brought in" or they can be a part of the worship center. Flowers can add to the cross, while the cross can shed some of its radiance upon the flowers. Each should be related to the other. With a suspended cross there is nothing lovelier than a large bouquet immediately beneath it. With a standing cross the flowers should be on either side of the table or possibly on the floor in front of it.

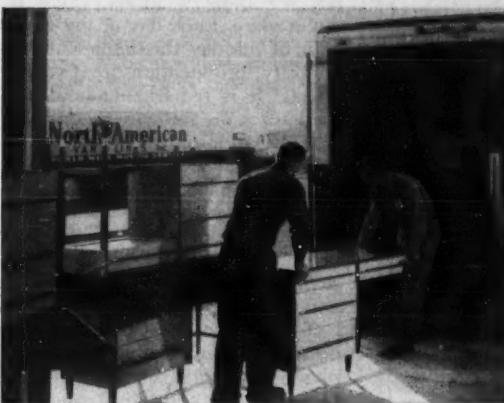
Most worship centers are too crowded. A standing cross, two candles, and two vases of flowers are too much to place on any communion table when the sacrament is being observed. There is the problem of what is to be done with these furnishings when the table is used for the serving of communion. This congestion can be relieved in three ways. The simplest is to place the flowers on stands on either side of the table. A second is to suspend the cross above the table, with one vase of flowers and two candles remaining on the table. A third is to build a retable or narrow shelf behind the table for the cross, flowers and candles—which clears the table for the serving of communion. When cross, candles and flowers are together they should form a pyramid with the top of the cross as the apex and the candles and flowers for the sloping sides.

The practice of maintaining continuous heat and the increasing amounts of sunlight in our places of worship makes it possible to add growing plants and vines to the elements which can be used to quicken the religious emotions. To have some of God's lesser creations growing in His church adds reality to the setting, while the informal artlessness of nature helps soften the rigidities of man's creations. When used as background or for framing elements, ivy, ferns and other greenery add much to the more formal symbols we have been discussing. Saarinen's Tabernacle Christian Church in Columbus, Indiana, pioneered in this field.

Light and color. Effective corporate worship is achieved as the congregation sees the same objects and feels the same emotions at the same time. This can best be achieved through the right use of light. Provided there is no glare, our attention naturally goes to the brightest portion of any room. In a church this should be the area about the communion table and cross. Here is where the eyes of the congregation should normally rest. Light and color can achieve this end.

The finest way to illuminate the center of worship is with God's good sunlight. Eliel Saarinen and Pietro Belluschi have introduced a feature into their churches which is being widely copied—recessed windows on

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the side of the rear wall which flood the communion table and cross with natural light. As the congregation cannot see these windows, there is no direct glare. Each day of the year and hour of the day this light will vary in intensity, producing a great variety of effects. It is remarkable how far the shadows can shift even during the space of a church service.

Where natural light cannot be used, similar although less striking results can be had by focusing artificial accent illumination on this area. Color can also help. The lightest, brightest hues should be used to highlight the focal point of religious significance.

The simple elements which Protestantism can use in creating an atmosphere of worship are these: two symbols, the table and the cross; and three of God's gifts to man, fire, growing vegetation and light. The missing element is life-giving water, which is used in the worship center of the Methodist Church in North Glendale, California. These materials and forms are beautiful in themselves, rich in human associations.

Some of you may fear that what we advocate will lead to a standardized Protestant worship which may become sterile and lacking in freshness of appeal. This is not likely. Such suggestions as we have presented when applied to old buildings will of necessity invite originality in adjusting the new to the old. The newer churches offer such a wide variety of possibilities as to invite almost endless adventures in arrangement. The way is open for Protestantism to develop its most impressive settings for the worship of God.

THE END

SOUND CONDITIONING

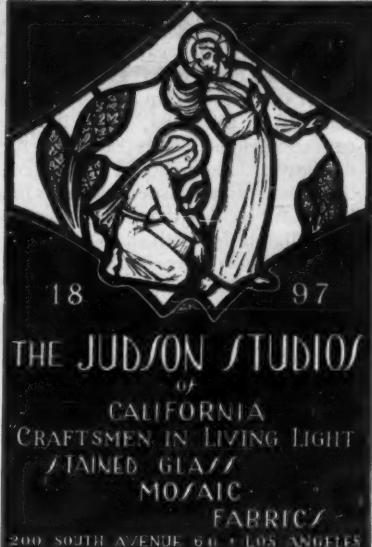
(Continued from page 28★)

Fissured materials should be washed with a minimum amount of water, since moisture can cause injurious effects. Also, care should be taken not to injure the fissured surface during cleaning.

Perforated metal-pan materials are easy to wash because of their smooth enamel finish. But care must be taken not to force water through the tiny holes in the metal surface, as water forced through will run back, forming unsightly small circles around the perforations. Soap suds should be applied with a good paint brush with 4-inch bristles rather than a sponge.

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- September 1957 — The Church and Our Pre-School Children—Lois Blankenship
- December 1957 — The Church and Our Elementary School Children—Margie McCarty — (Appears on page 10★ this issue.)
- February 1958 — The Church and Our Youth—Hamlin G. Tobe
- May 1958 — The Church and Our Adults —Virgil E. Foster

(Reprints of the first article are available. Send cash with order. Under 25 copies, 25¢ each copy. Over 25 copies, 10¢ each copy. Address: Protestant Church, Dept. E, 27 East 39th St., New York 16, N.Y.)

Church Notes

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Arsonists undoubtedly have had a hand in many church fires. Wooden roof decks and wooden construction with hidden spaces between outside walls and the decorative walls are the worst offenders. Adequate fire stops should be installed in old structures and included in designs of new structures. Defective heating systems, faulty electrical equipment, stacks of paper, chairs, paint cans, scenery and other inflammable materials—frequently in the same room with the heating units—are forms of contributory negligence which need correcting.

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AWARD-WINNING CHURCH

(Continued from page 9★)

daylight coming in through windows placed in the side walls. Light striking the three-dimensional cross frequently casts interesting shadows.

Chandeliers made of brass and glass are highly decorative.

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how we did it

Nativity Parade

IN RACINE, Wisconsin, all Protestant and Catholic churches unite in an effort to "put Christ back into Christmas" by presenting a Nativity Parade. Business firms and individuals contribute to pay for the more elaborate floats. Police furnish a motorcycle escort. Color guards, drum and bugle corps and bands are from Boy Scouts, Y.M.C.A., a Kilties organization, the Veteran's Post, and the Elks. The floats are varied and vividly portray scenes associated with the birth of our Lord.—*Mrs. Daisy Jenney Clay, Racine, Wisc.*

Solving the Janitor Problem

OUR SMALL village church found it difficult to get satisfactory janitor service for the mere pittance we could afford to pay. We did not blame him for not starting the fires early enough to heat the building for church services nor for the slipshod way he swept and dusted our place of worship. But something had to be done. The women's association agreed that they would take care of the janitor service during the summer months if the members of the official board would perform the same service during the winter season. Both groups agreed. For five years this program has operated smoothly in providing satisfactory janitor service with no financial outlay being required from our church treasury.—*Mrs. Earl Lane, Penzance, Saskatchewan, Can.*

Decorating the Tree

FOR SOME years our churchmembers have been in a dither about exchanging Christmas gifts. Last year we decided on a new way of celebrating the Holy Season. We placed a small leafless tree in our church and asked our people to clothe its nakedness by pinning their gifts of money on its barren branches. By the end of the Christmas season the tree was covered with green leaves. Our people greatly enjoyed this way of decorating the tree and our church-building fund benefited by the gifts received.—*Mrs. G. F. Logan, Congregational Christian Church, E. Tallasse, Ala.*

The Boys in the Rear Pew

OURS is a small rural church, somewhat informal but appreciative of reverence and attention on the part of those attending public worship. A few of our teenage boys habitually sat together in a rear pew. Their whispering and giggling distracted our people and disturbed the worship services. How could we tactfully handle this problem without offending the boys' parents? Our education committee and the minister agreed to inaugurate a Family Sunday Service during which families were asked to sit together. The next church bulletin told of how good it was to see whole families worshiping together.

On subsequent Sundays the minister tactfully announced his sermon subjects which dealt with the family and asked the church families to sit together as they had on Family Sunday. Today our boys feel conspicuous if not with their families. The ruckus in the rear pew is gone. The boys are a part of our attentive, worshiping congregation.—*Rev. E. E. Linton, Laural Methodist Church, Leesburg, Ohio.*

Music Hath Charms

OUR church felt that it could not afford the needed soundproofing for the minister's pastoral counseling room. To overcome any eavesdropping, inadvertent or otherwise, and to keep folks at ease while waiting in the adjacent reception room, we have installed a record player equipped with long-playing records. It requires no attention except a turn of a switch to start and stop it. Softly played hymns engage the attention of those in the waiting room and graciously prevent their overhearing the confidential conversations in the counseling room.—*Rev. Charles V. Naugle, Grace Lutheran Church, Macungie, Pa.*

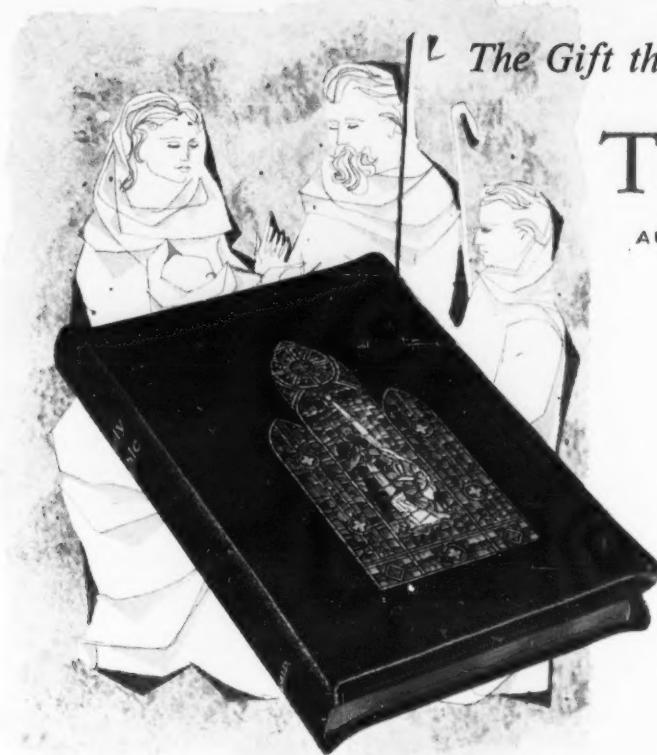
Greenery in the Church

WHEN winter months make it difficult to have flowers in the church, a partial solution is a rubber plant. We found several varieties, priced at \$5 and upward. We preferred the large-leaved species which has a small main stalk. Our florist suggested we use a cedar tub, because a planter of this kind seemed to meet our needs. Cedar also resists moisture in the dirt. This type of planter cost an additional \$5. Our florist did the planting and gave tips on the care of the plant. There is only one caution—be sure to water the plant often. Perpetual greenery in the church is a delightful surprise to worshipers and enhances the sanctuary with dignified beauty.—*G. Knight, Scottsbluff, Neb.*

Enlarged Map

OUR church decided to make a community survey. The first thing needed was a big map. But the only map to be found was a general highway and transportation map of the county, which was too small to spot each house in the community and make an effective display. We went to the local high school, inserted our area of the map into an opaque projector and projected the map onto a large sheet of drawing paper. Instead of a map drawn to a scale of $\frac{1}{2}$ inch to the mile we now have one scaling $3\frac{1}{2}$ inches to the mile. And, for use in different departments of our church, we had duplicate copies of this map produced at a blueprinting shop.—*Paul G. Cantrell, Pleasant Hill Baptist Church, Orlinda, Tenn.*

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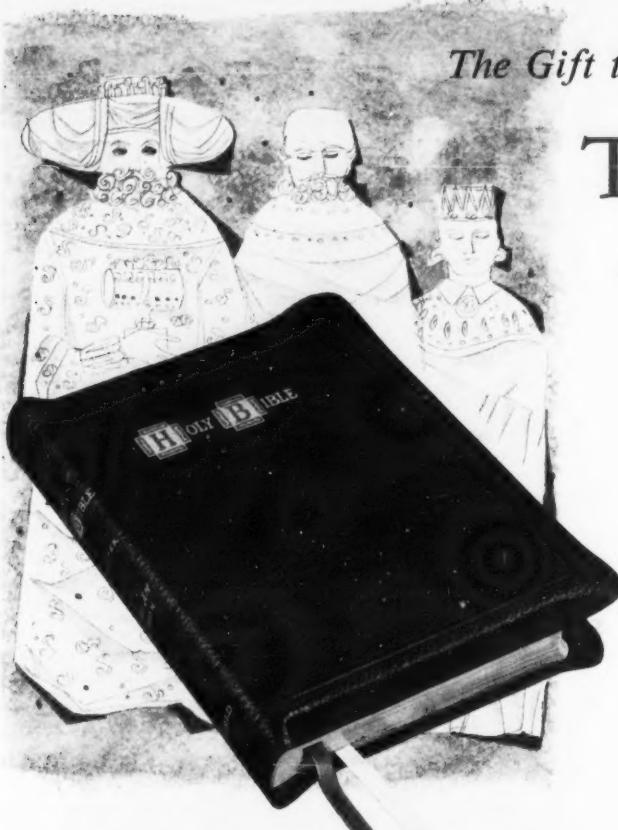
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